of Hell. Now me thinketh I heare some say vnto me, that I should haue told them this lesson sooner, for too late commeth medicine when the patient is dead; euen so too late commeth counsell, when it is past remedy, but it is better late then neuer, for it may bee a warning to make others wise.

But why doe I make so long Harueſt of so little Corne? seeing the corne is bad, my harueſt shall ceaſe, for so long as women do ill, they must not thinke to be well spoken of; if you would be well reported of, or kept like the Roſe when it hath loſt the colour, then you should smel sweete in the bud, as the Roſe doth, or if you would be tasted for old wine, you should be sweete at the first, like a pleasant Grape, then should you be cheriſhed for your courteſie, and comforted for your honeſty, so should you be preſerued like the sweete Roſe, and esteemed of as pleasant Wine. But to what purpoſe do I go about to inſtruct you, knowing that such as counsell the Diuell, can neuer amend him of his euill?

And so praying those which haue already made their choice, and seene the trouble, and felt the torments that are with Women, to take it merrily, and to esteeme of this Booke onely, as the toyes of an idle head.

Nor I would not haue women murmure againſt mee, for that I haue not written more bitterly againſt Men, for it is a very hard winter when one Wolfe eateth another, and it is also an ill Bird that defileth her owne Neſt; and a moſt vnkinde part of one man to ſpeake ill of another.

FINIS.

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FINIS.

THE SERPENT ANATOMIZED.

A Morall Discourse

WHEREIN THAT FOVLE SERPENTINE VICE OF BASE creeping Flattery is manifestly discouered, and iustly reproued.

A needfull Caution for the Credulous, And very vsefull for these Times.

BY
Edward Sutton, B. of D.

LONDON,
Printed for *Iohn Marriot*. 1626.

A CAVTION FOR THE CREDVLOVS.

PROV. 26. 25.

Though he ſpeaketh fauourably, beleeue him not.

HEre I haue vndertaken one that hath ouertaken many, a *Machiauillian*, (or rather a matchleſſe-villaine) one that profeſſeth himſelf to be a Friend, when he is indeed a Fiend; pretending Loue, intending Miſchiefe: for hee maskes his villany with the vizard of kindneſſe, * *hauing words as ſoft as butter or oyle*, when his heart is full of bitterneſſe, enuy, ſpight and malice. His greateſt Amitie is but diſſembled Emmitie. He hath two faces vnder one hood, like *Ianus*; two tongues in a head, like *Iudas*; and two hearts in a breaſt, like *Magus*. His *Aue* threatens a *Va*: and therefore liſten not to his trecherous *Aue*, but hearken vnto *Salomons Caue*, and *though he ſpeaketh fauourably, beleeue him not.*

* Pſal. 55. 21.

Adulator amicus in obſequio, hoſtis in animo, ſtultus in verbis, turpis in facto, letus ad proſpera, fragilis ad aduerſa, inflatus ad obſequia, anxius ad opprobria, immoderatus ad gaudia, facilis ad humana, difficilis ad honeſta, Hugo de ſanct. Vict.

Whilſt I haue taken ſome paines (yet pleaſure in the pains) in anatomizing of this Monſter, I finde his heart ſuch an intricate Labyrinth, ſo full of angles, by-paſſages, and croſſe-conueyances, that I haue almoſt loſt my ſelfe in ſeeking out the Center; neyther doe I know any more what to call him, then how to find him: for hee hath as many names as *Garnet* had,

had, and as many *Proteans* shapes as the Seminaries haue;* *He is one of many names, but neuer a good one:* for though I call him but a plaine Flatterer (for I meane to deale very plainly with him, whatsoeuer he doe by other men:) yet *Bion* compares him to a Beast, *Plato* to a Witch, all to a Thiefe, * some to a Deuill; (if he be one) these words of *Solomon* are a spell to expell this Deuill; and a Charme, which if thou weareſt about thee, (I meane, if thou keepeſt it in minde and memoriy) it will chaſe him from thee, or at leaſt he ſhall neuer hurt thee; for if thou meaneſt not to be deceiued by him, the beſt counſell that the wiſeſt man can giue thee, is not to truſt him; for he that truſteth not, can hardly be deceiued: and therefore, *Though he ſpeaketh fauourably, beleeue him not.*

* *Multorum nominum, non boni nominis.*

* *Adulatores ſunt hoſtes, et ſcintilla diaboli. Hieron. ſuper Iſa.*

The Traitor may be quartered, or rather these words diuided into foure parts:

- *The Subiect.*
- *The Obiect.*
- *The Proiect.*
- *The Protect.*

1 The Subiect here ſpoken of, is the ſmooth-faced, ſupple-tongued, hollow-hearted Flatterer.

2 The Obiect that he workes vpon, is the Credulous man.

3 His Proiect is trechery and perfidious dealing.

4 The Protect or defence againſt this, is not to truſt him.

Though he ſpeaketh fauourably, beleeue him not.

Though, who? The Flatterer.

Though he ſpeaketh: to whom? *To thee.*

Though he ſpeaketh to thee: how? *Fauourably.*

Yet beleeue him not: for there are ſeuen abominations in his heart.

So that there is,

1 *The Agent.*
2 *The Patient.*
3 *The Malady.*
4 *The Remedy.*

Wickedneſſe in the Agent, weakneſſe in the Patient: Subtilty in the one, and Simplicitie in the other: but that his ſubtilty may no longer abuſe thy innocent Credulity, hereafter remember theſe words, and for the cure of this Malady, apply this caution for a Remedy: and, *Though he ſpeaketh fauourably, beleeue him not.*

Whilſt

Whilſt I handle theſe parts in order, I am to begin with the Agent who brings all to diſorder; but becauſe he ſtands firſt in my way (though he be much out of euery mans way that medles with him) I muſt needs ſalute him. God bleſſe you ſir, and me from you. This is he that like the Hangman, will embrace a man with the one hand, and rip vp his bowels with the other; * one that is borne to himſelfe, knowne to many, hurtfull to all, the worlds baſtard, and Hels true-borne child.

* *Sibi natus, multis notus, omnibus necessus, mundi nothus.*

Wring not my words to wrong my meaning: I aime at no particulars; for there are many of theſe Agents, and too many of theſe Flatterers in both the houſes of *Iſrael* and *Aaron*, *in Foro & in Choro*, in Church and Common-wealth; I can taxe no mans perſon, if I could, I would abhorre it, or were well worthy to be abhorred for it. No, no, I goe not about to crucifie the Sons, but Sins of men. There are therfore three ſorts of *Flatterers*, which I meane to araigne, teſtifie againſt, condemne, and would haue executed, ſo that their ſoules might be ſaued in the day of the Lord *Ieſus*.

The *Trecherous* companion ſhall be firſt, becauſe he is worſt, one that flatters a man to circumuent him, that he may more eaſily effect his malitious proiects: thus *Ioab* deaſt with *Abner*, & thus doth this flatterring Butcher claw a man like a Oxe, that hee may more ſecurely knocke him on the head. 1 2 Sam. 3.

Some flatter a man for their owne priuate benefit, like a Dogge that fawnes vpon his Maſter for cruſts and bones: this mans heart thou haſt in thy pocket, * for if thou canſt find in thy purſe to giue him preſently, he will find in his heart to loue thee euerlaſtingly. 2 * *Æs in præſenti perfectum facit amorem.*

Others againe, are a kinde of *Tale-bearing Flatterers*, who for the pleaſing of ſome will detract from others, and will ſweare to a falſhood to pleaſe a *Fœlix*. 3

This three-headed *Cerberus*, this three-fold Agent, this double-tongu'd double-hearted Flatterer, is the ſubiect of my enſuing diſcourſe. The firſt of this kinde aimes at thy life: The ſecond ſort ſhoots at thy goods: And the third hits and wounds thy good name.

The

*The * Lord of his mercy conuert them, leſt they periſh themſelues; or of his iuſtice confound them, for hurting of others.*

* *Aut conuertantur ne pereant, aut confundantur ne noceant.*

The firſt are ſuch as the Pſalmiſt ſpeaketh of, *Which haue glozing tongues,* but bloody mindes; which *ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.*

1 Pſal. 28. 3.

Antigonus in his prayers was wont to deſire the *Gods*, that they would defend him againſt his Friends; for them that profeſſed themſelues his enemies, hee could eaſily beware of. As there is no griefe to that of the minde, no loſſe to that of the life, no feare to that of deſtruction; ſo there is no enemy to a diſſembling friend, no trechery to that which one of a mans owne may practiſe. Take *Iudas* for an example, one of *Chriſts Apoſtles*, and one of his houſhold (as I may ſay) one that asked, *Maſter, is it I?* one * that kiſſed him, and ſeemed as truſty as any of the reſt, yet for all that hee was but a *Iudas*, a haulter, a cloaker, a diſſembler, and a traitor: for behold, **Seruus Dominum, Diſcipulus Magiſtrum, Homo Deum, Creatura Creatorem, tradidit, vendidit, viliſſimè vendidit.* The *ſeruant* betraid, ſold, moſt baſely ſold his *Lord*, the *Diſciple* his *Maſter*, *Man God*, the *Creature* his *Creator*.

Mage cauenda amicorũ inuidia, quam inſidiæ hoſtium. Sen.

* *Olim alia ſub vultu, alia ſub oſculo latent.* Sen.

* *Infœlix mercator Iudas.*

Thus could the *Herodians* and *Phariſies* ſeruants come to their *Lord* and *Maſter* with many fawning inſinuations, calling him *good Maſter*, and could tell him that he was plaine truth, and * that he taught the word of God truly, and that he regarded no mans perſon, when indeed they meant but to trip him in his words, and to intrap him in his ſpeeches.

* *Fiſtula dulce can't, volucrem dum decipit auceps.*

* Luke 10.25.

* Thus came the *Lawyer* with his Διδάσκαλε, and ſaluteth him by the name of *Maſter*, as if he had beene one of his Diſciples; though he came with a bad minde, yet doth he vſe good words, that he might deceiue him with leſſe ſuſpition. and this hath beene alwayes the practice of the perfidious, to vſe the * ſmoothest ſpeech when they intend moſt miſchiefe; and vnder colour of friendſhip and amity, to practiſe their villany and trechery. For, where is there greater deceit practiſed, then where courteſie is moſt tendered? where more falſhood tryed, then where truſt is moſt repoſed?

* *Adulator Scorpio eſt: qui palpando incedit, ſed cauda ferit. Greg. ſup. Ezech. lib. 1. cap. 9.*

Who murthered * *Cæſar* that worthy *Emperor* in the *Senate-*

* *Plutar. vit. Cæſ.*

houſe

house at *Rome? Brutus* and *Cassius* those Flatterers whom he loued most. Who poisoned that mighty *Conqueror Alexander* in the midst of his triumphes at *Babylon?* those that flattered him most, his owne *Cup-bearer* and kinsman *Antipater*. And finally, who betrayed *Christ*, both *God* and *Man*, vnto the *Scribes* and *Pharisies?* his owne purse-bearer, that flattering *Iudas*, imbracing and kissing him, as Flatterers vse to doe. The Prophet *Dauid* was sore troubled with such dissemblers, as he complaineth in many places of his *Psalmes*: **That it was euen his owne familiar friend, whom he trusted, and which did eate at his table, that had laid great wait for him.* And that *it was not an open enemy which had dishonoured him, for then he could haue borne it; neither was it his aduersarie which had lift vp himselfe against him, for then peraauenture he would haue hid himselfe from him: but it was euen* his companion, his guide, and his owne familiar friend, which tooke sweet counsell with him, and walked in the house of God as friends.** Of all kinde of cattell, these are the worst, because they doe most hurt where they are least mistrusted.

Pompeius imagine pacis: Lapidus specie amicitiæ deceptus. Tac. an. 1. Quint. Cur. Iustin.

* Psal 41. 9. Ps. 55. 12, 13, 14.

* *Per maximam amicitiam maxima fallendi copia. Sal. Iug.*

* *Malum sub specie boni celatum, dum non cognoscitur, non cauetur. Chrysost.*

Tuta frequensq; via est, per amici fallere nomen.
Tuta frequensq; licet sit via, crimen habet.

A safe and easie thing it is by friendship to deceiue.
As safe and easie as it is, 'tis knauery by your leaue.

For as *Tyranny* is hid in the secret bowels of *Enuy*, so is *Enuy* often cloaked vnder the filed phrase of Flattery; and therefore by one very fitly compared to the *Crocodiles* of *Nilus*, or to the *Syrens* of the *Seas*; the one weeping and mourning, the other singing and laughing; the one with moane, the other with mirth, studie to annoy vs, conforming themselues to that which they take to be most pleasing vnto vs.

Whereas it is the speech of the *Spouse* in the *Canticles*: *Take vs the Foxes which destroy the Vines: Bernard* vpon those words saith, *Duo sunt vulpium genera.* There are two kinds of Foxes, the Slanderer, and the Flatterer, these destroy the Vines, and bring destruction to the sonnes of men. For as the Foxe faineth himselfe dead, that hee may catch the birds to deuoure them; so the flatterer faineth himselfe to be harmelesse, and

Cant. 2. 15.

Nam fronte politi, Astutam vapido seruant sub pectore vulpem.

honeſt, and conſcionable, and religious, and holy, that * hee may deceiue the hearts of the ſimple. Remember therefore this *Caution*, for he is thy friend for his owne occaſion, and *Though he ſpeaketh fauourably, beleeue him not.*

* Rom. 16. 18.

The nature of deepe *diſſimulation* is, to hide it ſelfe vnder certaine vailes and filmes, like the * *Opticke* vertue in the eye, that it may ſee all things, and not be ſeene it ſelfe; but the moſt frequent and ſafeſt couert (though the moſt diſhoneſt) vnder which it lies tapized and harboured, is fained Friendſhip. And therefore euery faire looke is not to be liked, euery ſmooth tale * is not to be beleeued, and euery glozing tongue is not to be truſted: but as * *we muſt try the ſpirits, whether they be of God or no:* So we muſt try the words, whether they come from the heart or no; and we muſt try the deeds, whether they be anſwerable to the words or no. For theſe Flatterers are ſo ſubtle, that they are compared to the wily Foxe, for their crafty fetches: and *Herod* is tearmed a Foxe for his diſſembling. Now the readieſt way how to vnkennell this kinde of Foxe, and vn-earth him out of his denne of fained proteſtation, * is by a falſe fire of fained *Credulitie* (for many haue taught others to deceiue, while they haue appeared too fearefull and iealous of being deceiued) thou maiſt ſeeme therefore to beleeue him, yet doe * not truſt him. *For though he ſpeaketh ſweetly with his lips, yet in his heart hee imagineth how to throw thee into a pit; though he weepes with his eyes, yet if he find opportunity he will not be ſatisfied with blood:* and therefore *Though he ſpeaketh fauourably, beleeue him not.*

* *Multis Simulationum inuolucris, & quaſi velis quibuſdam obtenditur vniuſcuiuſq; natura. Frons, oculi, vultus, ſæpe mentiuntur, oratio vero quam ſæpiſſimè. Cic. ad Frat.*

* *Clariſſima eſt ſententia conſidere paucis, ſed clarior eſt altera, cõſidere nulli.*

* 1 Iohn 4. 1.

* *Nil magis hic cauendum quam ne diffidere videaris. Lip. pol. l. 4.*

* *Proditori fas honorem habere, ſed fidem non fas.* Eccluſ. 12. 17.

There are a generation of men that carry fire in the one hand, and water in the other, whoſe conuerſation mingles (*humentia ſiccis*) wet and dry together, like the *Cyriphian Frogges* in *Plinie*, whoſe challenge was, *mihi terra lacuſq;*, I haue Land and Sea for my walke. But *woe vnto him* (ſaith the Wiſeman) *that hath a double heart, wicked lips, and miſchieuous hands, and to the ſinner that goeth two manner of wayes.* *Yea, a foule ſhame is vpon the theefe, and an euill condemnation vpon the double tongue.* The *Hermite* turned his gueſt out of doores for this trick, that he could warm his cold hands with

Eccluſ. 2. 31.

Eccluſ. 5. 15.

the

the ſame breath wherewith he cools his pottage. For ſeeing the Lord hath giuen but one heart, and one tongue, and one face to one man, why ſhould he carry a double heart in his breaſt, two tongues in his head, and two faces vnder one hood? yet ſuch there are (as *Dauid* ſpeaketh) *That can flatter with their lips, and diſſemble with their double heart*, Pſ. 12.2. *For* * *there* * *is a friend which is onely a friend in name* (ſaith the ſonne of *Syrach*. *And if aduerſitie come vpon thee, thou ſhalt finde him there firſt, and* * *though he pretend to helpe thee, yet ſhall he ſupplant and vndermine thee.* And therefore, *Though hee ſpeaketh fauourably, beleeue him not.*

* *Nomen inane, crimen immane.*
* Eccl. 37.1.
* Cha. 11.v.17.

* A will to do hurt is neuer leſſe in the cloſe, then in the profeſſed enemy, but the meanes is alwayes greater. Becauſe he that ſuſpecteth leaſt, is eaſieſt ouertaken and ouerthrown, like the vnskilfull Fencer, who while he wardeth the head, is hit at the heart which lay out of guard.

* *Ira quo plus tegitur, eo magis nocet (et ſibi et alij) Sen. de ira.*

Take heed therefore that thou giueſt not too much *Credulitie* either to { One of notorious perfidy, and noted duplicity. *Or* A reconciled enemie

Shunne the firſt like a Peſt-houſe; for a man iuſtly taxed with this aſperſion, is not to be treated with, much leſſe truſted. For * iuſtice and iniuſtice are the moſt generall of all other morall and politicall habits, * and there is no vertue or vice which they doe not comprehend. He therefore which is vntrue in his word, and vniuſt in his actions, is apt to perpetrate all other nefarious villanies; and if thy Credulitie bring thee within compaſſe and diſtance of his reach, and that he ſee thy life lie open without good guard, his malice and reuenge ſtreight take the aduantage, & play their parts, making the *Act Tragicall*, and the *Sceane* bloody. A man therefore had need to looke before him, leſt he ſtumble; * behinde him, leſt he be ouertaken; and on either ſide, to meet danger which way ſoeuer ſhe commeth: * For no man is in greater perill then he that feares it leaſt.

1

* *Iuſtitia virtutes in ſe continet omnes.*
* *Iniuſtia non pars eſt vitij, ſed totus. Ariſt. Eth. lib. 5.*

* *Paſſus damna ſemel cautior eſſe ſolet.*
* *Citius venit periculum cum contemnitur. Sen.*
* *Præuiſa iacula minus feriunt. Sen.*

* Neglected danger lights ſooneſt, and heauieſt. Whilſt

the * *Crocodile* sleepes gaping with open mouth, the *Indian Rat* shoots himselfe into his belly, and gnawes his guts asunder. So entreth mischiefe at the open gates of security. * Selfe-conceited confidence in our owne strength, and ouer-weening Credulity of anothers honesty, begets in men this supine negligence. * But a watchfull prouidence preuents an imminent danger.

In Schooles of *Art*, *doubt* begetteth knowledge; * for he that doubteth much, asketh often, and learneth much. In the Schoole of *Policie*, she is the mother of good successe; for * he that feareth the worst, preuenteth it sooneſt. *Nemo cauendo timet, quis metuenda cauet.* I will close vp this with that of *Seneca*, * *Quæ posse fieri non putes, metuas tamen*: Feare the worst, and the best will mend it selfe.

Secondly, as thou art not to trust one of noted duplicity, so thou art not too much to trust a reconciled enemy. For * Friendship once broken is hardly peeced, and peeced Enmitie neuer surely sodred: yea, the very guilt of hauing done a wrong, hath such deepe impression in the iniurer, as he neuer after affieth in the party iniured, nor treateth with him in any sinceritie. * Reconcilement among such is like the supple ointment, which only easeth the present smart, and skinnes the sore, but searcheth not at the root, to eate out the rancke flesh, and draw out the maligne humour. It is therefore impossible to cure this exulcerate wound; & * establish a sound and sincere friendship betweene them, because the old rancor of malice, is neuer well purged from the dregs of diffidence and desire of reuenge. * There is no securitie against such an one, but diffidence, & holding out him at the swords point. Sooner may one preuent then cure a deadly sicknesse; and * easilier keep out, then thrust out an vnwelcome guest. For when he hath once gotten within thee, where iustice and equitie restraines him, his power and pleasure shall preuaile; For what he may not doe, he will list to doe, because he may doe what he list. And therefore, *Set him not by thee, least hee destroy thee, and stand in thy place* (saith the sonne of *Syrach*) *Neither set him at thy right hand, least he seeke thy roome, and thou*

at

* *Plin. Nat. hist. lib. 8. c. 25.*

* *Inter scopulos, quibus illidi ac frangi Reipub. Nauis solet, prima mihi fiducia occurrit. Lip. Pol. lib. 3.*

* *Fisores periit, diffiso salua remansit.*

* *Is qui nil dubitat, nil capit inde boni.*

* *Si nil vis timere, metuas omnia. Sen. sent.*

* *Sen. Oed.*

2

* *Vt Christalli fragmenta sarciri nullo modo possunt, ita difficillimum eos reconciliare, qui ex arctissima familiaritate in mutuum odium venerint. Plutar.*

* *Guic. Aph.*

* *Cum inimico nemo in gratiam tutò redit. Sen. sent.*

* *Ita habeas amicum, posse vt fieri inimicum putes. Sen. sent.*

* *Turpius ejicitur quam non admittitur hospes. Ouid.*

at the last remember my words, and be pricked with my sayings, Eccl. 12.12,13. I should be more troubled to keepe measure, then to be furnished with matter, if I had a desire to inlarge my discourse about this first kinde of Flatterer, this *Iudas-like Traitor.* And the ground which I haue vndertaken to descant vpon, would indeed require more variety and diuision to be run vpon it, being one that *Solomon* aimes at (as this perfidious Traitor aimes at thee) but without any great hope of his repentance and amendment, I le leaue this *Iudas* to hang himselfe, and come to speake of the second sort of Flatterers, which flatter a man for their owne priuate benefit. As the first aimes at thy Life, so the *Parasiticall Sycophant* shootes at thy Estate. *Though he speaketh fauourably, beleeue him not.*

The *Hebrew word* for Flatterie (as those that are skilfull in the Language haue obserued) signifieth either *Blandus*, Smooth, and *Mollis*, Soft; because the Flatterer vseth smooth and soft speeches, (* And therefore not vnwisely did a *Wiseman compare a flattering language to a silken halter, which is soft because silken, but strangling because a halter.*) Or it signifies *Dimidere*, to diuide, because in Flatterers the Tongue is diuided from the Heart. So that, what is Flattery but a framing of the tongue to soft speeches against the conscience, to curry fauour with a man in some worldly respect?

* Diog. Laert. in vit. Diog.

Of this second sort of Flatterers, I am to intreate of two sorts. { The first is the very bane of *Courts.* / The second is a very *Pick-pocket* to the *Nobility* and *Gentry.*

Whilst I speake of these, let no captious Cauiller with sharper nailes then wit, claw at what I write. I go not about to blame others merit, for herein I should merit others blame: and God forbid that I should so farre forget my selfe as that should lay a generall aspersion vpon *Courtiers*; for (let me speake without Flattery) I know so many religious, honest, worthy, noble-minded Gentleman about the Court, that it were a great fault in me, to finde the least fault with them;

yet I thinke that euen these will confesse, that there are some among them, that are a great griefe and shame vnto them; as well as there are amongst vs some, that are a scandall to our Profession; of these, and none but these I write: and therefore let your vnderstandings keepe an euen pace with mee, while I handle them in order. And first, of the first.

* *D. Hall.*

A* *Reuerend* and *Iudicious Diuine*, & our best *Characterer*, sayes, that *Flatterer* is the Eare-wigge of the Mighty, and the very bane of Courts. And indeed, it is a disputable question, and wel worthy a canuase & discussion in the *Schooles*, whether *Blandientes* or *Sauientes*, Flatterers or priuy *Murtherers*, doe the greatest iniuries to noble personages. For some wisemen haue been perswaded that the *Pestilence*, the rigour of the *Law*, *Famine*, *Sickneſſe* or *Warre*, haue not deuoured more great ones, then Flattery and Enuy.

* *..Non si misſum fortuna Sinonem*
Finxit, vanũ etiã mendacemq; improba finget.
Verba Sinonis apud Virg.

* The City *Troy* which *Agamemnon* in 10 whole yeares could not subdue, yet *Sinon* with his *Flattery* allured the minde of *K. Priamus*, deceiued the Nobles, and inticed the Citizens by his adulation to their vtter ruine and confusion.

Who could moue *Cæsar* so much to any thing, as *Curio* the *Parasite*? not *Pompeius* his sonne in law, nor his daughter *Iulia*, nor all the *Senators* of *Rome* might make *Cæsar* friend or foe, so much as *Curio*. It is reported that *K. Lewis* the eleuenth said once, *That his kingdome abounded with all things but one, And as one of his Fauorites asked him what that was. The truth answered he.* For (as a* certaine wise *Historian* saith) *Pernicious Flattery (the ordinary disease of Kings,* to whom their Fauorites and tale-bearers doe greater harme by whisperings then the enemie by weapons)* doth alwayes beare the sway in their Courts. And therefore *Carneades* said very well, that *Princes children learned nothing aright but to manage and ride horses, for as much as in all other exercises, euery man yeeldeth and giueth them the victory, but a Horse, who is neither a Flatterer nor a Courtier, will as soone throw the child of a King, as the sonne of a Cobler.* His Courtiers one day commended *Iulian* the Emperour for ministring of right, and doing of Iustice. *I should easily haue growne proud* (saith he) *for these prayses, if they came from*

* *Q. Curtius lib. 8 of the Hist. of Alex.*

* *Lauius non debet putari quod gladio minante, quam quod lingua insidiante committitur. Aug. de Baptiſmo, cont. Donat.*

from such as durst either accuse or discommend my contrary actions should I commit any: * And indeed who dare prescribe to him who can proscribe.

An nescis longas Regibus esse manus?

All *Alexanders* followers bare their heads aside as he did, and such as flattered *Dionysius*, in his owne presence did run and iustle one another, and either stumble at, or ouerthrow what euer stood afore their feet, to inferre, that they were as short-sighted and pur-blinde as he. And of this kinde was *Carisophus*, who seeing *Dionysius* laughing and merry, hee laughed too though he knew not the cause: *Dionysius* perceiuing, asked him why he laughed: Because (said hee) I thinke that which moues you to laughter is worth laughing at. For the* *Flatterer* knowes no more how to discommend then to speake true. Hence it came, that a certaine *Prince of Germany said, he was faine to counterfeit the Clowne, and to learn the truth from the mouthes of poore Shepheards and Husbandmen; for my Courtiers (quoth he) are all Flatterers and Clawbacks, seruing for nought else but to please and tickle mine eares.*

All the arrowes that men shoot, flye to two markes only, either Pleasure or Profit; It is no maruell then if Princes haue need of other men (besides those that are daily with them) that would admonish them frankly, grauely, and sincerely, and that would counsel them faithfully; for as much as there is scarce any one in their Courts that do not runne after the splendor of their prosperity, and regard his owne particular profit.* In themselues they are nothing but what may please their great *Ones*. They are poyson to Princes, & oftentimes a bane to the best disposed. O Flattery thou base creeping sin! thou seducer of Princes and obseruer of Nods! thou impudency clad in modesty! thou fawning deuill! when shal thy dominion haue an end? Those Courts are as happy that want thee, as those are cursed and vnhappy that haue thee.

I haue read that *King Xerxes* marching toward the *Greeks* with a huge army of Souldiers, called some of these kind of *Parasites* vnto him, and demaunded what thing was most to be feared in his iourney.

* *Non est tutum in tales scribere, qui possunt proscribere* Ouid.

* *Nam adulatio est peruersa laudatio, & videtur nomen sumptum à sono. Vel dicatur, quia adulor verbum (quod est voce vel gestu fauere capio) dicitur quasi adaulor, quod hoc in aulis maximè fieri soleat.*

* *Illi adsimiles sunt abacorum calculis, qui & secundum voluntatem calculatoris, modò cbulum agunt, modò talentum valent. Ita aulici ad nutum Principis, modò beati, modò miseri sunt.*

One

One ſaith, *I doe feare that when the Greekes do heare of your power, they will flye and not abide your hand.*

Another ſaid, *he doubted all Greece was not able to lodge or receiue them into their Cities.*

A third ſaid, *that he feared moſt, that the Ocean was not enough for them to paſſe ouer.*

A fourth feared, *the Ayre had not roome enough for the arrowes which they ſhould ſhoot off.*

The King by this being extreamely puffed vp with pride, demanded at laſt of a certaine *Philoſopher* named *Damaſcerus*, what he doubted moſt in that Warre. The thing that I moſt feare (ſaith he) is this, that theſe Flatterers will deceiue you.

So with reuerence, let me tell ye, you great Ones: You that are the *Maſter-pilots*, and ſit at the ſterne to guide the Common-wealth; the greateſt thing I feare, is this, that if * you ſaile too much by theſe Flatterers Compaſſe, that in the end they will deceiue you, and therefore take this Caution along with you: *Though they ſpeake fauourably, beleeue them not.*

* *Habet aſſentatio principia imitanda, eadem exitus amariſſimos affert. Cic. Rhet. ad Her. lib. 1.*

I come now to the other kind of Flatterer, a fellow farre more baſe then the firſt, and him you may finde both in the Court and Country, in euery place, and in euery ſhape for his owne aduantage. For he is like the ſubtle fiſh *Polipus*, that will turne himſelfe into the colours of euery ſtone for a booty. I call him a * *Pick-pocket* to Greatneſſe, becauſe as *Alleon* was worried of his owne Dogs, ſo many Noble, braue, worthy-minded mens eſtates haue not only been ſore bitten, but themſelues euen worried out of all meanes to do themſelues or others good, and all by theſe fawning kind of Curs. For, * *a flattering mouth cauſeth ruine.*

2 Plutarch.

* *Adulationis unctio, domorum eſt emunctio; commendationis alluſio, eorum deluſio; laudis riſio, eorum deriſio.*

* Prou. 26. 28.

For thy better vnderſtanding, and my eaſier proceeding, I will likewiſe propound vnto thee two ſorts more of theſe:

Theſe are therefore { *Imitatores*, & *Corruptores*, } { *Mimicks*, and *Miſleaders.* }

For, firſt the Flatterer is like your ſhadow, which doth imitate the action and geſture of your body; which ſtands when you ſtand, and walkes when you walke, and ſits when you

ſit,

sit, and riseth when you rise: So, * the Flatterer doth praise when you praise, and findes fault when you find fault, and smiles when you smile, and frownes when you frowne. Hee will carowse with *Alexander*, abstaine with *Romulus*; eate with the *Epicures*, fast with the *Stoicks*; laugh with *Democritus*, and weepe with *Heraclitus*. What should I say of him? he is one that danceth altogether to the tune of Fortune; and studies for nothing but to keepe Time. But still hee lookes what language your purse speakes: for he is like a Wind-mill that will still grind, let the winde blow where it will. His base minde is well matcht with a mercinary tongue, for hee will stoop to any villany for preferment; a very slaue to six pence, and good for nothing but to be a factor for the Deuill.

** O Imitatore servum pecus. Hor.*

He is like the reflection of a Looking-glasse, that doth imitate any * action that thou vsest. If thou saist it is hot, he wipes his fore-head; if cold, he quakes of an ague. His tongue is still a willing slaue to another mans eare, for hee neuer cares how true, but how pleasingly he speakes: but * like *Gnatho* in the Comedy, hee'll sweare it to be true that *Thraso* faith, how false soeuer: and herein he out-runs the deuill, for though he be the father of lyes, yet we shall neuer finde that he swore to a lye; for he that sweares acknowledgeth the Being that hee sweares by greater then himselfe, which the Deuill scornes to doe. The Flatterer therefore in auouching a lye, and swearing to it, hath a tricke beyond the Deuil.

** Rides? maio cachinno concutitur. Iuv. Sat.*

** Si velis esse Thraso nunquam deerit tibi Gnatho.*

This * is he that denyeth with the negatiue, and affirmeth with the affirmatiue; weepeth with him that is sad, and laugheth with him that is merry.

** Aiis? aio. Negas? nego.*

** Vtq; levis Proteus modo se tenuabat in vndas:*
Nunc Leo, nunc Arbor, nunc erat hirtus Aper.

* Ouid.

They say he hath some prety sight in *Musicke*, and is very apt to play a base part, and although he may sometimes faile in the Note, yet he will be sure to keepe the Time. For he * is like the Swallow that changes his habitation with the season: for where comfort faileth him in one place, he repayreth presently to another; so, if any * storme of affliction blow vpon thee, this Summer-bird sings no more. The * Asse which carryed

** Amici hirundinis sunt amici hirudinis.*

** Sorte patet miscere quae sit dilectio vera.*

** Alc. Embl. vid. Eras. Adag. Asinus portans mysteria.*

ried the Ægyptian Goddesse, had many bared heads and bended knees; yet none to the beast, but all to the burden. If there be no honey in the gally-pot, these Waspes will houer no longer about it, but flye and runne from it, as Mice from an empty Barne, or Lice from a dead body which hath neyther heate nor moysture. Such a one was * *Crotto's* Mouse, for whilest he was in prosperity, it fed continually with him: but his house being set on fire, it fled immediately from him. vpon which occasion he made this Disticke:

Vixisti mecum Fortuna matre; nouerca
Me fugis: at poteras aqua ac iniqua pati.

These ambi-dexter *Gibionites*, are like the *Sea-calfes*, *Crocodiles*, *Otters*, and *Sea-colt*, *Aristotle* and *Plinie* speake of, which are one while in the water, other-while aland for their greater booties: iustly tearmed *Dubia* by *Isodore*, in that being *Natatilia & Grassabilia*, men know not where to find them: for they are like *Hamlets ghost*, *hic & vbique*, here and there, and euery where, for their owne occasion. These trencher-flies wait more for lucre then for loue. *Though they speake fauourably, beleeue them not.*

This contagions quality of Adulation and Flattery hath so peruerted the nature of man in this age, and hath taken such habit in his affections, that it is in most men *altera natura*, and very hard to be remoued; yea, the very sucking babes haue a kinde of flattery towards their Nurses for the Dug, which (as some thinke) commeth vnto them by corruption of nature; and as they grow in reason, so they increase therein, vntill in time it is turned from greene and tender adulation, to ripe and perfect dissimulation, except it be preuented by their better education. * *Vitium fuit, nunc mos est Assentatio:* for alas, who cannot see (that hath an eye to see) this fawning hypocrisie, this dishonest ciuility, this base merchandize of words, * this plausible discord of heart and lips, this hollow-hearted flattery both in rich and poore, old and yong, Priest and people, one with another: Yet let me tell you as *Diogenes* did *Aristippus*, *quod Diuitum sunt assecla*, that these kinde of * *Horse-leaches* are soonest found in great mens waters: for they that haue

* *Vis experiri amicum? calamitosus fi. es. Varr.*

ἀμφίβια.

* Seneca.

* *Tam grauis ille mihi, nigri quam limina Ditis,*
Ore aliud qui fert, aliud sub pectore celat.
Fitsc. ef. Epig.

* *Magnates sunt magnetes.*

haue wealth shall neuer want them, and they that haue most store, are best (or rather worst) stored with them, and liue most in danger of them. For, as no vermine will breed where they find no warmth, no Vultur sleepe where there is no prey, no flies swarme where there is no flesh, no pilgrim c eep where there is no Crosse: so * there is no Parasite will lurke or crouch where hee finds no gaine: but doe but * reward him, and respect him, and with this bridle and saddle, (the beast is so tame) * a man may get vpon him as he list, and ride him to the Deuill. * This *Iudas* his purse is drawne with two strings made of silke and siluer, *Fauour* and *Reward*. For as in the *Delphicke Oracle*, *Pythias* did neuer prophecie, but when shee was set on a Treuet, and the winde blew intelligence into her: so this deuils prophet (being altogether for his owne prophet) is dumbe, till you set him on the *Tripode* of * *Ease, Credit, Gaine*, and stroake him on the head like a Spaniell, and then he will licke your hand, and fill your eares with the oracles of hell.

This is he that the Wise-man speaketh of, that is * *a friend for his owne occasion: but* (saith he) *he will not abide in the day of thy trouble, Eccl. 6. 8* For hee is like the Swallow, which in the Summer-time creepes vnder euery house, but in the Winter, leaues nothing but dirt behinde her: So, * *There is a companion which helpeth his freind for the belly*, (saith the Sonne of *Syrach*) *but in the time of trouble will be against him.* For * when the Couetous or Ambitious man hath his turne serued by others, either for his aduancing or aduantaging, for gaine or glory; he puts them off with neglect and contempt. Nay, it is well if he helpe him not downe that helped him vp.

Alphonsus King of *Aragon* saying vpon the Sea from *Sicilia*, beheld certaine fowles soaring about this Galley, and looking for meat of the Mariners; and when hee had cast them meat, he obserued how greedily they contended for it, and euer as * they had gotten their prey, away they would flye, and returne no more: *Some of my Courtiers* (quoth the King, turning to his company) *are like these chattering birds, for as soone as they haue gotten any Office or reward at my hands,*

* *Te bona dum splendet fortuna, sequuntur amici, Vt te dum lucet sol, ioci t umbra sequi. Quam primùm liquidus nebulis effunditur aer; Ecce repentè tuum deserit umbra latus. Owen. Epig.*

* *Praemium est solutium laboris.*

* *Patitur dum potitur.*

* *Committitur caedes luxu gratia, spoliantur Templa, violatur amicitia, fides negligitur, patria proditur, summa nihil non malorum patratur.*

* *Hac tria pro trino numine mundus habet.*

* *Cuicunque homini res parata est, firmi amici sunt, si res lasse labant, itidem amici collabascunt. Plaut.*

* Eccl 37.4, c.

* *Tam diu quis in pretio est, quàdiu est vsui.*

* *Exilis domus est vbi non & multa supersunt. Hor.*

that they gape after, and contend for one with another, they flie away, and returne not againe, vntill necessity compels them to sue for more.

These* are such as vse their friends and acquaintance like ladders onely to climbe by, which when they haue occasion to vse, they lay them on their shoulders, and imbrace them with both their hands; but when they haue done with them, they cast them into some corner, or hang them vp against the wals: and dealing by their friends as they doe by their apparell when they goe to bed, lay them aside while they haue occasion to vse them againe: or, as vermine doe by poultrey, sucke the best blood, and leaue the rest for all commers.

* *Nemo alterum nisi causa diligit sua. Lact. Diuin. Hist. lib. 3. cap. 17*

Though these *Mimickes* imitate thee, doe not thou animate them, neither giue them any countenance; for* they are friends of no long continuance: they sooth thee, and flatter thee, and claw thee, to claw something out of thee, *Though they speake fauourably, beleeue them not.*

* *Stat nulla diu mortalibus vsquam fortuna titubante fides.*

2 The other sort are as dangerous as these are ridiculous, and they are *corruptores*, corrupters, hurters, *misleaders.*

These rob many a Gentleman of his goodnesse, and make them rob the Common-wealth of her happinesse. For a *Flatterer* is the onely pestilent bawd to great mens shames, the nurse to their wantonnesse, the fuell of their lusts; and with his poison of artificiall villany, most time doth set an edge vnto their riot, which otherwise would be blunted and rebated in the detestation of their owne violent poasting to a violent confusion. The tongue of a Flatterer (saith *August.*) *wounds more then the hand of a murtherer: for the one killeth but the body, the other both body and soule.* * *Antisthenes* said truly of them, *Præstat εἰς κόρακας quam εἰς κόλακας incidere: For Rauens feede onely vpon dead carkasses, but Flatterers vpon liuing men:* These are the Moaths that eate so deepely into liberall mens coates; these are they that liue of gentle mindes, honourable personages, and worshipfull Gentlemen, like Apes and Parats, by shewing feats of actiuity, piping, wanton discoursing, and magnifying all that is done. *Of all wilde beasts the Tyrant is the worst, of all tame beasts the Flatterer,* said *Diogenes*; for hi

* *Plus persequitur lingua adulatoris, quam manus persequẽtis. Aug. super Psal. 96.*

* *Plutarch.*

his greateſt enemies are his greateſt prayſers: yet the words wherewith theſe Panders of vice doe perſwade, are not ſo lowely, as the matters they dawbe ouer are abominable.

For, is ſuch a mighty man enticed to ouer-rule his reaſon, * nay ouer-beare it by giuing ſcope to his licentious eye, firſt to ſee, then to delight in, and laſtly to couet a chaſte beauty; * you ſhall haue ſwarmes of dependants, being creatures to his greatneſſe, will be ready to harden him in his wickednes, and to tell him what a courtly thing loue is, and that women were in their very creation ordained to be wooed, and to bee wonne; yea and they will pandarize it (rather then faile) to force a rape on vertue, and adulterate the chaſte boſome of ſpotleſſe ſimplicity.

* *Peſſimi ſunt conſultores cupido & ira.*
* *Omne vitium ſemper habet patrocinium ſuum. Sen.*

Is the folly committed? is the lewdneſſe of his great ones deſire affected? how ſleight is he ready to make it? nay how damnably diſpoſed to make it nothing? and what is this Viper of humanity better, or how can I terme him fitter, then the mans whore, and the womans knaue?

Is ſuch a mighty one deſirous to aduance a Court-Ape, and oppreſſe a deſertfull hope? it were too tedious to tell you what vilde aſperſions, and inceſſant exprobations will be repeated by this ſame *Anthropophagus*, this Man-eater, to make a golden Calfe an idoll, and a neglected merit a laughter.

Doth his Lord want money? he puts into his head, ſuch fines to be leuied, ſuch grounds incloſed, ſuch rents improued. He would faine raiſe himſelfe by his great one, and hee cannot tell how to contriue it, but by the diſgrace, if not the ruine of others. What ſhould I ſay of theſe kind of Flatterers? they are *Dominis arriſores, reip. arroſores*; their Maſters Spaniels, and the Common-wealths Wolues: put them in your *Pater-noſter*, let them neuer come in your *Creede*; pray for them, but doe not truſt them. *Though they ſpeake fauourably, beleeue them not.*

Thus hauing coupled theſe Hell-hounds two and two together, (New-gate faſhion) Ile leaue them to the gallowes, and come to the third and laſt kind of Flatterer, which hits

and wounds thy good name, and this is a *Claw-backe*, a *Picke-thanke*, a *Whisperer*, * one that for the pleasing of some, will back-bite and detract from others: this sort doe *Famam ex infamia comparare*; climbe to merit praise by the slayres of others disgrace: *Though they speake favourably, beleeue them not.*

* *Vitium est homini alios vilos facere, & qui suo merito placere non possunt, placere velle alterius comparatione.*

The old *Romanes* built two *Temples*, the one of which they dedicated to *Vertue*, the other to *Honour*, and ioyned them so artificially together, that no man could come into that of *Honour*, but he must first come through *Vertue*. Considering how men are inclined to *Honour*, they did it to incite their young men to *vertuous* actions.

But now the *Temple* of *Vertue* is so little frequented, that whereas the path that led to it, was wont to be well troden, is now growne greene, and another way found to that of *Honour*, by some backe-doore, not so well knowne in * the elder time; the other doore is fast shut vp by a Porter called *Enuy*, and her seruant *Detraction*, that hardly one among a thousand can come to *Honour* that way.

* *Virtutem Genij duo semper in orbe sequuntur,*
Hic bonus, ille malus, gloria & inuidia.
Owen. Epig.

This made *Plato* commend the Law of the *Lidians*, that punished *Detractors* with the like punishment as they did *Murtherers*; for one takes away the life of a man, & the other his name and reputation, * which are more worth (saith *Solomon*) then any worldly wealth. For what is so precious to a man as his fame? which to good men is aboue all his goods, and life it selfe. For riches and life are things brittle & flitting; our goods going often away before vs, and our liues alwayes with vs; but our fame is that which alwaies doth eternize vs, that * onely remaines when we are rotten: why this Fame, this Treasure of the wise, this life-enlightning Gemme, calumniating Flattery doth daily seeke to obscure, and vtterly to deface.

* Pro. 22. 1.

* *Virtus post funera vivit.*

A mans eye and his Honour are two tender parts, the one cannot abide the rough touch of the hand, nor the other endure the smart ierke of the tongue. As therefore by the owners they are carefully preserued; so by others that deale with them, they should be tenderly vsed.

* *Cum actum est de nomine, actum est de homine.*

* He that hath an ill name (we say) is halfe hanged, for when

when a mans good name is done, himſelfe is vndone: the back-biter therefore that raiſeth an ill name, is halfe a hangman to his neighbour, poiſoning as with dead *Cantharides*) with his venemous tongue, the box of precious ointment of his neighbour, which is his chiefe treaſure; and with the ſharpe Raſor of his tongue cutteth his throat, and pierceth his ſides (as it were) with ſwords and ſpeares,* for they goe downe into the bowels of the belly, as *Salomon* ſpeaketh. * Pro.26.22.

In the body of man the moſt neceſſary member is the Heart, the goodlyeſt inſtruments are the Eyes, the parts moſt delicate are the Eares; but the * thing where moſt danger is, is the tongue: for if it cannot preuaile *ad interitum hominis*, yet will it ſpend it ſelfe *ad interitum nominis*, if not murther, yet murmur. If theſe bandogs of hell cannot come to bite, they will barke; and if their ſtings cannot reach, yet their mouth ſhall ſputter out their venome; and to pleaſe one, they will ſoyle and blacke the reputation of another, with the filthy ſlime of their malitious and viperous tongues. * *Humanæ membrum non eſt in corpore lingua. Nobiliſue bonâ, nobiliſue malâ. Ouid. Ep.*

It is a good rule that S. *Bernard* giueth vs to gouerne our Tongues by: *Let* * *thy words* (ſaith he) *be few, true, ſubſtantiall; many words, falſe words, vaine words, become not a Chriſtians lippes.* * *Sint verba tua rara, vera, ponderoſa; rara contra multiloquium, vera contra falſiloquium, ponderoſa contra vaniloquium. Bern.*

Inuectiues * againſt other men are euer euill, but the worſt when they are falſe. The firſt murtherer of all mankind was alſo the firſt lyer: Two horrible vices and alike bloody. For a man had better be murdered then belyed; haue his perſon ſlaine, then his fame. Fly therefore from lying thy ſelfe, and flye from lying flattery in another, as from an Aſpe, the poyſon of whoſe ſting is mortall. * *De inimico nec loquaris, nec audias ſi cogites.*

For I would haue thee vnderſtand, that a man may ſinne euen in ſpeaking the truth when iuſt circumſtances forbid it; but he that tels a lye cannot but ſinne, and there is no circumſtance can cleare him. For * Nature hath knit the Heart and the Tongue together in the bands of mariage: that which the Tongue brings forth without, (or contrary) to the Heart, is the birth of adultery. Speake then the truth from thy Heart, but wrong not thy brother with a needleſſe truth. * *Cor linguæ fœdus rat natura ſanctio, veluti in quodam certo connubio, ergo cum diſſonent cor & locutio, ſemen concipitur in adulterio.*

There

There are many of these* *Ziphims* that to curry fauor with *Saul*, betray *Dauid:* but let such know, that * *Doegs* truth was worse then * *Rahabs* lye: and * *Ham* is cursed for declaring his fathers nakednesse though true: take heede much more of slander.

* 1 Sam.23.19.
* 1 Sam.22.9.
* Iosh. 2.5.
* Gen.9.22.25.

And yet this is a common practice in these miserable dayes, out of the same fountaine, as to send forth the sweet water of blessing God, so the brackish water of malediction, or speaking euill of our neighbours. But so much as thou falsly detractest from thy brothers good name before men, to please men, so much is detracted from thine before God in heauen, to the razing of it out of the booke of life which hee hath written.

Iust. Lips.

Calumny is so called *à Caluendo*, which (being an old and obsolete word) implyed as much as to abuse, or deceiue. The *Grecians* named her *διαβολὴν*, and that very properly, because she pierces, stickes, and strikes through with the all-harming dart of her venome tongue. (And therefore the *Spartan* being demanded *whether his sword was sharpe enough or no, replyed, More keene then Calumny:* intimating thereby, that no edge of iron and steele, could compare in keennesse with the edge of the tongue.) So that *Calumny* hath two proposed ends, the one to deceiue, which the Latines considered; the other to hurt, which the Grecians oft obserued. For did you neuer see * little cowardly dogs barke at guests, that durst not bite beasts? why such are the worser sort of men, who are borne only to hurt and vexe the harmelesse; I say they are borne to that end, because they doe so leane and incline to that vice, that they are neuer quiet, but when they haue made others vnquiet: but I would he would detract onely, for oftentimes he addes, and reports those things to haue beene done and spoken by vs, which we neuer so much as dreamed of.

* *Quibusdam canibus hoc innatum est, vt non proferitate, sed pro consuetudine latrent. Sen. de rem fort.*
Canes timidi vehementius latrant. Curt.

This is he that vseth to frequent other mens tables, and can make sauce to euery dish as it comes to the board, with other mens disgrace: And if there be any newes at all stirring, he pockets vp that for his owne prouision, & he neuer vents it but for his owne aduantage. For * he knowes that men are so

* *Est natura hominum nouitatis auida.*

ſo well inclined to haue Nouelties, that they are as good payment for a Dinner or a Supper, as eighteene pence to go to an Ordinary. Nay,* ſometimes he can ſpread a lye that is of his owne coyning. And againe, ſometimes by a pretty skill that he hath in *Arithmeticke*, he can both multiply and diuide lyes that be of other mens making, and all to wimble and inſinuate himſelfe into the boſome of him to whom hee tels them, that he may * lick his lips with the ſweetnes which this baby, (or rather Booby) hath ſuck'd from him. Take heede of him, he hath no more truth in him then an *Almanacke*, and no more conſcience in him then there is in a Tauern-faggot, and therefore, *Though he ſpeaketh fauourably, beleeue him not.*

* He that thus felloniouſly robs a man of this Iewell (his good name) wounds three at one blow, *vno ictu, vno nictu.*

First, the Receiuer, impoyſoning his heart with an vncharitable conceit.

Secondly, the Reputation of the Slandered: for a * mans name is like glaſſe, if it be once cracked, it is ſoone broken.

Thirdly, the worſt blow lights on his owne ſoule: for the arrow will rebound. *Maledixit ſibi.* The Slandered ſcapes beſt: for * *God ſhall bring forth his righteouſneſſe as the light.* For though that ſome miſchieuous & malicious villaine, or ſome *Arch-glozing Paraſite* leuell right at him, to hit and to hurt him with their harmfull ſhaft, yet doe they come ſhort of their ayme, for either they hit him not, or if they doe, they hurt him not at all. For, an inuiolable thing is not ſimply that which cannot be hit, but rather that which being hit, receiueth thereby no hurt, or at leaſt careth not at all for it. And thus doth it fare with the vertuous man, who of himſelfe offereth no occaſion of offering him any wrong. And if it fall out, that a man out of a proud and haughty ſtomach, or rather out of a malitious diſpoſition, ſet vpon him; or any viperous ſlanderer, or rather lowſe-like companion, back-bite and detract from him, hee is then in that caſe like a brazen wall, which the darts of this infernall crew cannot pierce through.

* *Anglica veridices dicunt proverbia ſtultos: Ergo Anglia verum dicere ſtultitia eſt. Owen. Epig.*

* *Adulatores lætantes eos quos laudant, quaſi præmio laudis. Greg mor. lib. 4. ſup. Iob.*

* *Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſcultantem, & eum cui detrahit.*

* *Fama ſemel depreſſa, vix reſtituitur. Sen.*

* Pſal 37.6.

It is moſt true which *Seneca* ſaith, *In iudicando criminoſa eſt*

celeritas, yet there is many a squint-ey'd * *Zoylus* that can looke aright on no mans actions, but if he can hereby collogue with another for his owne aduantage: like *Augustus Cæsar*, hee is ready to taxe all the world. But he whose soule looks vpon others through the dim spectacles of Sense, doth oftentimes take a *Iudas* for *Nathaniel*, and (contrarily) a *Simon Peter* for a *Simon Magus*. Let vs therefore spare to iudge, least we be iudged to be vniust by that iust Iudge, at the dreadfull day of Iudgement * I, I, this is a safe course, because we know not whether or no the *Saul* we see to day, may proue a *Paul* to morrow.

* *Laudes Gaure nihil, reprenda cuncta; videto Ne placeas nulli, sum tibi nemo placet. Owen. Ep.*

* *Grata est enim spina ex qua spectatur rosa. Seneca.*

Againe, let * vs consider if the party whom we traduce, do not as well deserue to be commended for some other good thing that is in him; and as he may be taxed for his deficiencie in some things, to consider whether hee may not likewise be praised for his proficiency in other some, and for these good parts which he hath deserued, be borne withall for such as he wants.

* *Nemo est negligendus, in quo aliqua significatio virtutis apparet. Cic.*

Lastly, let a man make it his owne case, and handle the vlcerous inflamations of his neighbour as nicely and with as much respect as he would his owne. We * runne with open mouthes to reprehend the sayings and the deeds of others, and thinke our tongues two backward in vttering what wee haue conceiued: but * if we did descend sometimes into our selues, and not alwaies fasten our eyes vpon the wallet which hangeth at his backe that goes before vs, we might peraduenture finde a meanes to cure this intemperancy.

* *Ad reprehendendi alienia facta aut dicta, ardet omnibus animus; vix satis apertum os, aut lingua prompta videtur, quæ meditato pectore euolsa? Salust.*

* *Crimina qui cernunt aliorum, nec sua cernunt; Hi sapiunt alijs, decipiuntque sibi. Owen. Ep.*

It is hard, when he that cannot order his owne life, shall be made the Iudge of anothers. It is impossible for any man to discern aright the moat which is in his brothers eye, when there is gravell in his owne. The * hand can neuer cleanse the body, vnlesse it selfe be cleane.

* *Manus quæ sordes ablait munda esse debet.*

It was *Publius Clodius* his best policy, least *Cicero* should accuse him iustly of Sacriledge, to step in first, and tell the Senate that *Tully* prophaned all religion in his house. Thus he that hath most corrupt lungs soonest complaines of the vnsauory breath of others. *Then hypocrite, cast first out the beame*

which

* *which is in thine owne eye, and then ſhalt thou ſee more clearely to caſt the moat out of thy brothers eye.*

* *Qui vult alterius oculorum tergere labem, De proprio citius eruat iſte trabem.*

Nemo quin ſui benignus eſt index, (ſaith *Seneca*) There is no man but makes an Idoll of his owne conceit, but onely the humble mans eyes are ſo full of his owne wants and others perfections, that he admires euery thing in another; whilſt the ſame, or better in himſelfe, he thinkes not vnworthily contemned.

No * maruell, if when wee fixe both our eyes on others wants, we lacke a third to ſee our owne. The *Phariſies* are on the *Diſciples* iacket for eating with vnwaſhen hands, while themſelues are not blame-worthy that eate with vnwaſhen hearts.

* *Cum tua peruideas oculis mala lippis in vrcilis, Cur in amicorum vitiis tam cernis acute? Hor.*

The Vſurer blames his ſonnes pride, ſees not his owne extortion: and whileſt the * Hypocrite is helping the Diſſolute out of the mire, he ſtickes in deeper himſelfe. Thus like mannerly gueſts, when a good morſell is carued vs, we lay it liberally on anothers trencher, and faſt our ſelues. How * much better were it for vs to feed on our owne portion.

* *Neglectis propriis aliena negotia curat.*

* *Non quid faciunt alii, ſed qui'd te decet vide.*

There is nothing in this world but is ſubiect to the *Erinnys* of ill-diſpoſed perſons, whoſe malice is as fatall as is the dart of *Cephalus*, or *Paris* ſhaft, which neither a ſeauen-fold ſhield, nor *Vulcans* cũning workmanſhip, nor *Pallas Ægis* can auoid: For * raſh iudgement often ſets a ranckling tooth in Vertues ſide, often cals Chaſtity her ſelfe an harlot, and with a guilty hand throwes the firſt ſtone at Innocency. He that ſtriues to pleaſe the intoxicated multitude, labours as much in vaine, as he that ſought to put the windes in a bagge: and the reaſon is, becauſe it is impoſſible to pleaſe the godly and vngodly, the iudiciall and iniudiciall, the ſenſible and the ſenſleſſe both at once. Neither *Chriſt* nor his Fore-runner could pleaſe them; *For Iohn came neither eating nor drinking, and they ſaid hee had a Deuill. The Sonne of man came eating and drinking, and they ſaid, Behold, a Glutton, and a drinker of wine, a friend to Publicans and Sinners.* Yea, ſhould a man leade the life of a bleſſed Angell, yet from * ſome mouthes (wherein *Detraction* cloyſters her ſelfe) as much imputation and aſperſion ſhall bee laid

* *Durum eſt vt qui neſcit tenere moderamina vitæ ſuæ, Iudex fiat alienæ.*

Stulta placent ſtultis, obſcœna quiſq; palato Digna ſuo quærit, non omnibus vna voluntas.

* *Reus eſt non qui accuſatur, ſed qui conuincitur.*

laid vpon him, as can be caſt vpon the Deuill.

* *Ouid. Metam.* * It is ſaid that *Thetis* the mother of *Achilles*, drenched him being an Infant in the *Stygian* waters, that thereby his whole body might be made inuulnerable: but ſee the ſeuerity of Fate, for euen in that part of the heele his Mother held him by, was hee ſhot by the arrow of *Paris*, of which wound hee dyed.

In like caſe may a man be like *Achilles* in the generall body of his actions, impaſſible, and ſecure from any aſſault of wilfull and groſſe enormities; yet if he * giue way but to one handfull (as it may be tearm'd) of folly, not befitting his particular calling, he ſhall meet with ſome watchfull *Paris*, ſome induſtrious Flatterer, or ouer-buſie enuious Sycophant * that will take aduantage of his weakneſſe, and wound his infirmitie (ſo much as in him lies) to the vtter ruine of his credit, which is as deare to him as his life.

* *Vnicuiq; dedit vitium natura creato.*

* *Inimicus nunquam caret pretextu criminis.*

O theſe Flatterers are ſhameleſſe creatures, ſo fawning and ſo baſe, that they are more neere the nature of beaſts, then men; and therefore *Diogenes* knew no fitter Epithete to giue *Ariſtippus*, then *Canis, the Kings Dog*. But amongſt all the Dog-trickes they haue, I like this worſt, when they bite behinde, and yet this is their curriſh condition (if not to bite) yet * to ſnarle at euery man, whilſt their Maſters feed them, and happy is that man that neuer knew them.

* *Iſte eſt theſaurus ſtultis in lingua ſitus, vt quæſtui habeant male loqui melioribus. Plaut. in Pœnul.*

What ſhall wee doe then? or how ſhall wee be ſecured from Calumny? I can onely ſuccour thee with two Bucklers, to repulſe and giue abatement to the violence of her charge.

{ *Innocence*, and
{ *Patience.*

I

Senec. in lib. 3. cap. 22.

* *Damnat rerum vita haud accuſatio. Cic.*

Firſt, whoſoeuer would auoid the bitings of this miſchiefe-breathing Goddeſſe, let him aboue any thing arme himſelfe with innocence; *Conſcientiæ ſatisfaciamus, nil infamam laboremus, ſequatur vel mala, dum benè merearis.* * Let vs ſatisfie our owne conſcience, and not trouble our ſelues with Fame, be it neuer ſo ill, it is to be deſpiſed, ſo we deſerue well. Let vs not care ſo much what theſe *Dog-tooth'd Critickes*, *Adder-tongu'd Satyriſts*, and *Paraſiticall Claw-backes*, can ſay of vs here,

here, as what God will say vnto vs in the world to come hereafter; for it is our beleefe in God, not the worlds beleefe on vs, shall saue vs; neither * needest thou care much for any enemy in this world, so long as thou hast thy inward conscience for thy friend.

* *Duo sunt necessaria, conscientia & fama; conscientia propter te, fama propter alium. Isocr.*

Saint * *Augustine* when he was accused of *Petilian* to be a *Manichee*, (speaking from the information of other men.) I *say* (saith *Augustine*) *I am no Manichee, speaking of mine owne knowledge, Eligite cui credatis*, choose whether of the two you will beleeue. And indeed being thorowly acquainted with thy selfe, what needest thou aske any other man what thou art? *Male de te loquuntur, sed mali, non de te loquuntur, sed de se*: Art thou back-bited? reioyce if guiltlesse; if guilty, amend.

* *Lib. de Bap. cont. Donat. c. 10.*

* It is onely worthy of praise, to be commended by the praise-worthy; and the definition of reputation is to be valued by men of repute. For, *Non est speciosa laus in ore peccati.* (saith *Theophilact*) & this was the reason why *Christ* rebuked the vncleane spirit, when hee proclaimed him to bee τὸν ἅγιον τοῦ Θεοῦ, the holy one of God, *quasi nolens ab immundo ore commendari*, as vnwilling to haue his fame flie in so stinking an ayre as his breath.

* *Pulchrum est laudari, sed à viro laudabili. Sen.*

Qui laudatur verius quam cui maledicitur à malo viro? It is better to be enuyed then pitryed; pitty proceeding out of a cold charity, towards the miserable; * enuy out of a corruption of quality against the vertuous. * Euery man ought to reioyce in his innocency, and to solace himselfe in his owne perfections; for it is as beast-like not to know his proper value at all, as it is diuelliſh to know it too much.

* *Inuidia virtutis comes.*

* *Contemptum stulti contemnere Dyndimi laus est,*

Contemni à stulto dedecus esse nolo. Fitzg. Epig.

Humble pride is a proud humility, and such as exercise it with innocency rather then curiosity, doe but shew the difference betweene a noble and generous, and a basely fantasticall nature: Whereby then should a man be perswaded that he is an imbracer of vertue more then in that he is prosecuted by the restlesse venome of the enuious? * Let vs remember that an innocent honest man can no way be dishonoured. For as Enuy is the shadow of Vertue, so when vertue shall come to that perfection as to reueale it selfe to the world, then like

* *Constia mens recti fama mendatia videt.*

the verticall Sunne it abateth all ſhadowes, which the low-creeping obiections of flattering Detraction can ſtirre.

Innocence, to God is the ſweeteſt *Incenſe*, and a conſcience without guile, is a ſacrifice of the ſweeteſt ſauour, and the firſt thing thou muſt take vnto thee for a buckler.

2

The ſecond is *Patience*, which conſiſteth in * bearing vneuitable calumnies couragiouſly, and with a high creſt. *Varro was wont to ſay of an ill wife, that either a man muſt endure her, or rid himſelfe of her.* Doe thou the ſame here, tolerating what cannot be taken away: what ſaid I? thou ſhouldeſt beare them? nay rather deſpiſe them. * For a generous & heroicke ſpirit feares not the adulterate cenſure of a ſenſleſſe multitude, nor doth he care how prepoſterouſly the vulgar comment vpon his proceedings, let them conſtrue his meaning as they will, whether they take it with the right hand, or the left, he is ſtill the ſame.

* *Ars prima eſt regni poſſe inuidiam pati. Sen.*

* *Non ſumit, aut ponit ſecures, arbitrio popularis aurae.*

I, I, * theſe are the ſafeſt weapons againſt Calumny, not thoſe which the vulgar fight withall, *Memory* and *Reuenge*. As in trauelling, if a Dog or a Horſe daſh thee, thou art nothing moued at him, nor ſtriue to doe the like to him, but rather rub it off; ſo ſhould we do here, accounting of them as of Curs and Iades, whoſe iniuries proceed not from iudgement, but from froward paſſion; or elſe out of ſome paraſiticall humour, to flatter other men hereby * for their owne occaſion. It is no diſgrace to the Sun, though Bats and Owles cannot endure it. If an Aſſe could laugh, hee would laugh at any that could not eate Thiſtles: and therefore if any of theſe Aſſes of our age ſhall ſpurne at me, * I would neuer ſtand to kicke at him againe, but I would care as little for his cenſure as his company.

* *Nobile vincendi genus eſt patientia, vincit Qui patitur, ſi vis vincere, diſce pati.*

* *Vnuſquiſq; ad quaeſtum ſuum callidus. Plaut.*

* *Non ego ventoſæ plebis ſuffragia venor. Hor.*

But thou wilt reply, that the meere colour and appearance of infamy is to be feared. If thou be guilty, feare it; if not, why feareſt thou? Apply it not to thy ſelfe, and all is well. *Diogenes* was wont to ſay, when the people mockt him: *They deride me, yet I am not derided*: Contumelies not regarded, vaniſh of themſelues into obliuion; but repined at, argue a guilty conſcience. The beſt anſwer to their ſlaunders, is to

anſwer

answer nothing, as if the aduersarie were rather to be contemptuously pitied then reckoned of.

Marcus Cato hauing receiued a blow from one, and the party comming afterward to giue him satisfaction, and to intreat pardon, hee sent him away onely with this answer; * *I assure thee I remember no such matter*: Hee thought it better, *non agnoscere, quam ignoscere*, not to acknowledge, then forgiue. And when *Lentulus* had spit in his face as he was pleading, hee wiped it off, and said; * *Hee would maintaine such were deceiued as did deny that Lentulus had a mouth. Socrates* receiued a blow vpon the head, and said no more, but that it was great pity men did not know when they should need a helmet. * They found no fault with these indignities, because they did not feele them: for hee that is throughly setled and composed in himselfe, moues in so high an orbe, and so far a distance from the earthy bosom of malicious and ill-disposed men, that their vnsauory belchings and exhalations cannot possibly annoy him: neyther can the back-byting and slandering of any mercinary-base-minded Flatterer appale him, because hee hath innocence and patience for bucklers to defend him.

* *Non memini me percussum.*

* *Dicam eos falli qui te negant habere os.*

* *Malum non est quod non sentitur. Sen.*

To conclude this point; * If thou desirest to be well spoken of, then learne to speake well of others: and when thou hast learnt to speake well, then learne likewise to doe well, so shalt thou bee sure to get a good name. Bee not long tongu'd thy selfe, and ready to blaze abroad the infirmities and slips of others. *Iudge* * *nothing* (saith the Apostle) *before the time, when the Lord will lighten things that are hid in darkenesse.* * Hee is made subiect hereby to Gods iudgment that iudgeth another man. And therefore, *whilst wee are in the way* (saith *Aug.*) *let vs beare one anothers burthen, that we may rest together at our iournies end.*

* *Neminem nec accusaueris, nec laudaueris cito.*

* 1 Cor 4.5.

* Rom. 1. 3.

* *Nam non solum ille reus est, qui falsum de alio profert. sed & is qui citò aurem criminibus præbet. Bern. de Consid.*

Lastly, * stop thine eares against these fawning *Parasites*, and against all slanderous tales whatsoeuer that are against thy neighbours credit: For, * the Slanderer is as the Theefe; he that hearkens to him, as the Receiuer; if there were no receiuer there would bee no theefe. Men would not so burthen

* *Aures claudendæ sunt adulatoribus. Sen. ad Lucil. epist. 53.*

then themselues with the coales of contumely, if they had no where to vnload them: and therefore not I, but the Lord
Exod.23.1. saith; *Thou shalt not receiue a false tale:* It is ingrafted in the dispositions of many men, not onely to giue open, but credulous eare to all whispering reports; and the more willingly, if they treat of any wrong done, or to be done: but hee offends not onely that vtters calumnies, but hee that heares them with approbation: and * whosoeuer presently giues credit to the flatterers accusation, it is to be fear'd, that hee is either wicked himselfe, or very childish in discretion.

* *Detrahere, aut detrahentem audire, quid horum sit damnabilius non facile dixerim. Bern. de Consider.*

I know well they will insinuate, and fawne vpon thee, making a shew of loue in their countenance; but beleeue mee they are * Aspes and Vipers, which blow in their poyson through soft deceitfull kisses, and they will speake as ill, nay worse of thee to another man for their owne aduantage, and therefore, *Though they speake fauourably, beleeue them not.*

* *Habet suum venenum blanda oratio Sen.*

Thus I will leaue the *Agent* in his wickednesse, and come to speake of the patients weaknesse; for as there is iniquitie in the one, so there is infirmity in the other: as there is subtilty in the flattering deceiuer, so there is great simplicitie in the credulous beleeuer: and were there not indeed so many Fooles in this kinde, there would not bee so many flatterers in the other kinde: and therefore one compares these flatterers vnto Wolues; for as they by tickling and stroaking of Asses doe vse to deuoure them, so my Parasite (this Wolfe in a Lambes skinne) if he can meet with such an Asse as will beleeue him, he will claw him, to prey vpon him, and tickle him in the eare till he tickles him to death.

* *Alcor. lib. 4.*

There is a monstrous fable in the * *Alcoran*, that the earth is placed vpon the sharpe end of an Oxes horne, the weaknesse whereof is the cause of earthquakes: Though that be a tale, yet this is * most true, that hee that fixeth his estate on a flatterers sharpe (or rather smooth) tongue, will put an earthquake into it, and * *soone runne to ruine.*

* *Experientia docet, & nocet.*

* Prou.26.28.

I cannot more fitly resemble a Flatterer, then vnto a Fowler, and the credulous man vnto a foolish bird called a *Dotterell*; for I haue seene both of them caught, and both after

after one manner. For first, the Fowler after hee hath pitched his nets, with hands and knees hee creepes vpon the ground to driue them (hauing still an eye vnto his game:) * so doth the flatterer, cap, and cringe, and crouch downe to the very ground (hauing still an eye vnto his owne profit.) Againe, I haue obserued, that in driuing them, as the Dotterell (making a stand) stretcheth forth a wing, that then the Fowler stretcheth forth an arme; if both her wings, then hee both his armes: and if she stretch forth her wing vpon her leg, in like manner does my *Dotterell-catcher*, his arme vpon his leg, and all to driue this poore innocent bird into his nets by his cunning and guilefull imitation. For the flatterers art is nothing else indeed, but a delightfull cousenage, and like the reflection of a looking-glasse, hee imitates any action that you vse, till at last he makes thee a very Dotterell. For what's a Spiders web but a net for a flye? and a flattering tongue, but a trap for a foole? Witnesse *Salomon*, who sayes, that * *A foole will beleeue euery thing that is told him.*

* *Omnes blanditiæ obsequiosi, seruiles, & humiles sunt. Arist. Eth. lib. 4.*

* Prou. 14. 15.

I will not abuse your *patience* in discoursing too much vpon the *Patient*, lest speaking too much of his weaknesse, I bring mine owne in question, onely giue mee leaue to strengthen him with some few *Cautions* that are needfull for him: for I am of the *Patients* side, whilest the *Agent* tickles him on both sides; for either he praiseth him more then hee deserues, or else promiseth him more then euer hee meanes to performe.

Verterunt de me narratur Fabula

Take heed therefore { of his Prayses, / of his Promises. }

1

Firſt, the flatterers tongue walkes alwayes in one tracke of vniust prayses, and knowes no more how to discommend then to speake true: and therefore * *Augustine* hath defined flattery to bee *Fallaci laude seductio*: A seducing by a deceitfull prayse, commending him to bee liberall, which is either vainly prodigall, or extreamly couetous; telling another that he is humble and familiar, when he is base and degenerous; and praising another for ordering himselfe well, in all things, when hee doth palpably amisse in many things.

* *Aug. sup. Psal.*

For what is *flattery* but * *Exceſſus delectandi alios verbis vel factis?* An exceſſe in pleaſing both in words and actions, to the end that they may wind themſelues into the familiarity of thoſe, * out of whom they meane to make a commodity vnto themſelues?

If hee be an ordinary *Flatterer*, hee will haue certaine common attributes, which may ſerue euery man; If hee be a cunning *Flatterer*, he will follow the *Arch-Flatterer*, which is a mans ſelfe; and wherein a man thinketh beſt of himſelfe, therein the *Flatterer* will vphold him moſt. But if he be an impudent *Flatterer*, looke wherein a man is conſcious to himſelfe that he is moſt defectiue, and is moſt out of countenance with all in himſelf, * that will the Flatterer intitle him to perforce.

His purpoſe is, * *Virtutem non colere, ſed vitia colorare:* not to imbrace vertue with a good intention, but to paint ouer vice with a faire complection. For there is no vice which hath not from him his coulour, his allurement: and his beſt ſeruice is, either to further guiltineſſe, or to ſmother it. Eſpecially * there is no action of greatnes, that paſſeth without the Flatterers artificiall commendatiō. For doth his Great-one meane to catch the people in his cap, and make courteſie intrap their ſimple vnderſtandings? He auowes him to be humility it ſelfe. Doth pride and ſelfe-opinion make him looke big? He carries himſelfe like a Prince, to whoſe place it belongeth not to looſe of his height by declining to familiarity. Doth he ſpend? He reckons not his own eſtate, ſo he may ſupply the wants of others. Doth he ſaue? 'tis nobly done not to vndoe his poſterity. Loues hee warres? Magnanimitie and fortitude ſhines in him. Is it peace? No Common-wealths-men are ſo worthy as the preſeruers of peace. In a word, doth he what he will, he doth vertuouſly. Let him get proſperity and get it how he can, hee ſhall not want vertue: for * *Proſperum ac fœlix ſcelus virtus vocatur:* Let the Flatterer alone for multiplying thy praiſes, ſo that thou wilt diuide to him thy goods. *Hic laudes numerat, dum ille laudes munerat:* but though he ſpeaketh fauourably be-

leeue

* *Tho. Secunda ſecundæ quæſt. 95 art. 1.*

* *Peſſimum veri affectus & iudicii venenum ſua cuiq; utilitas. Tac. hiſt. lib 2.*

* *Dixit Anaxagoras atram eſſe niuem, grauis author: Hic etas multos vidit Anaxagoras. Owen epig.*

* *Bern. ſup. Cant. ſer. 66.*

* *Laudauit niueas corui vulpecula pennas; Hei mihi quod vulpes ſæculi noſtra ferant. Owen epig.*

* *Sen. Trag. Her. fur. Act. 2. Sc. 1.*

leeue him not. *Simonides* compares theſe kinde of men to *Cookes, who doe ſweeten with ſauces thoſe kinde of meates which of themſelues be bitter and ſharpe.* Euen ſo theſe Flatterers, *verbis coquinarijs* (that I may vſe the prouerbe) doe ſooth vs in thoſe things* which indeed ought to be rebuked and reproued; and with their well cook'd and dreſſed words, doe (as it were) * make vs to haue ſo good an opinion of our ſelues, that wee account thoſe things to be vertues in vs, which indeed are vices, and worthy of much reproofe.

* It is reported, that all beaſts are wonderfully delighted with the ſent of the breath of the *Panthar*, (a beaſt fierce and cruell by nature) but that they are elſe affrighted with the ſternenеſſe of his lookes. For which cauſe the *Panthar*, when hee hunts his prey (hiding his grim viſage) with the ſweetnes of his breath allures the other beaſts vnto him, who being come within his reach, hee rends, and cruelly doth delaniate them.

* Euen ſo theſe Patrons and Minions of falſe pleaſures (the Flatterers) that they may prey vpon the credulity of theſe abuſed Great-ones, imitate the Panthars, extenuating and (as much as in them lies) hiding the groſneſſe, the vglineſſe, and the deformity of thoſe follies they perſwade vnto; and with a falſe glоſſe, varniſhing and ſetting out the paradiſe of vncontrolled pleaſures, to the ruine oft-times of the informed, and glory of their owne impiety. * *O that ſome ſtrong weſt winde would rid our land of theſe Locuſts.* It is a fearefull and fanaticall blindnes for a man to cary his eies in a box, like *Plutarchs* Lamia*, and only looke into himſelfe by the eyes of his Paraſites, as if he deſired to reade the * *Catalogue* of his owne good parts through the *Spectacles of flattery*, which makes the leaſt letter of a great ſhew, and ſometimes a cypher to be miſtaken for a figure. The *Sycophants* language is a falſe glaſſe, & repreſents thy conſcience white, when thou maiſt change beauty with the Moore, and not loſe by the bargaine.

* *O what a happy man is hee that neither flattereth, nor is flattered; deceiues, nor is deceiued: that neither doth hurt, nor re-*

* *Sæpe flagellatur in corde proprio qui laudatur in ore alieno.*

* *Sunt nonnulli qui dum maleſacti a hominum laudibus efferunt, augent quæ increpare debuerant. Greg. lib. 18. part. 4. cap. 7. moral. di. 46.*

* *Plin. hiſt. lib. 8. cap. 17.*

* *Laudare aliquem de quo non eſt laudandus, vel plus quam eſt laudandus, vel non eo fine quo fieri debet, peccatum eſt: Alex. ſecundæ ſecundæ. Trall. de Adulat.*

* Exod. 10. 19.

* *Lamiæ domi cæca, foris oculata. Plut.*

* *Intus teipſum conſidera, non qualis ſis aliis credis. Sen ad Lucilli. epiſt. 81*

* *Hieron. ad Demitriadem.*

ceiues hurt. * Happy indeed shal we be if we vnderstand this, more happy if we repell it, most happy if we be of S. *Augustines* minde, * nor to thinke those happiest who haue most praises, but those who deserue those prayses. And therefore when these *Parasites* praise thee, thinke it is but to prey vpon thee, and *Though they speake fauourably, beleeue them not.*

* *Cauendum est ne assentatoribus patefaciamus aures, nec adulari nos sinamus, quo falli facile est, tales enim nos esse putamus vt iure laudemur. Cic. in Lelio.*

* *Bonum est laudari, sed præstantius est esse laudabilem. Sen. lib. de moribus.*

Secondly, as thou art to take heed of their *Prayses*, so thou art to beware of their *Promises*. For as there are *Parasites* that will praise thee more then thou deseruest, for their own commodity; so there are *Flatterers* that will promise thee more then they meane to performe, partly to make vse of thee, and partly for their owne vain glory.

These are they that receiue and entertaine their Fauourites and followers, with kinde gestures, and good language onely, * vnmeasurable in promises, but sparing in ministring to their wants: whom I may fitly compare to * some fruits, which by a lushious smell, and delightfull colours, inuite a man to eate, but proue vnsauory and distastefull.

* *Promissis diues quilibet esse potest. Ouid.*

* *Verba promittentium Cupressis similia, quæ sublimes cum sint & pulchræ, fructum non habeant. Plut. Apop.*

These are they that will vse men as they doe their *Water-Spaniels*, to fetch and bring, and for your labour, they spit in your mouthes, and make you their mocking-stocke behinde your backes.

These are your frothy, barmy-headed, superficiall, glozing Guls, that * put more confidence in their words, then meaning: and more to the pronunciation, then their words.

* *Priusquam promittas delibera, & cum promiseris facias, vt ne quis merito tuo te oderit. Stob. de Mor.*

These are they that are the reflection of higher substances, whose suger-candied promises, and fustian protestations bring more petitioners to their doores in the Vacation, then you shall finde of Clyents at a Lawyers in the Tearme-time.

These are your *vnder-Spheares* that follow the *motion* of their *Primum mobile*, whose greatest glory is to haue grace and fauour with the higher Powers, when in the meane time they haue little or no grace in themselues, and * haue lesse will (if power) to shew any fauour to those that relye vpon them. *Though they speake fauourably, beleeue them not.*

* *Cum tot populis in aula stipatus eas, in tot populis vix vna fides. Sen. Her. Fur.*

When the *Deuill* promised *Christ* the kingdomes of the world, and the glory of them, it was more then he meant our

Sauiour

Sauiour, or at leaſt more then hee could performe, for theſe were not in his power. Now becauſe in all things we muſt be as vnlike the Deuill as may be (leſt he challenge vs for his owne) thence we may learne (* ſaith a Reuerend Diuine) to be wary and watchfull to our promiſes, that therein wee bee not like vnto Satan,* promiſing that which we neuer meane to performe, or neuer can performe, though we meant it.

What a deuill then doe theſe men meane to choake a man with ſuch promiſes as they haue neither power nor will to performe?

* I cannot more fitly compare the friendſhip of theſe *Court-holy-water-ſquirts* to any thing then to thoſe *Apothecary drugs* which are hot in the mouth, and cold in the operation: for it * is quicke to promiſe, and ſlow to performe; receiuing ſubſtance, but returning ſmoake; *at fumo pereat qui vendit eundem. Homer* writing of *Vlyſſes*, ſaith, that *Whatſoeuer hee ſpake proceeded from his heart*; this will neuer be iuſtly affirmed of theſe in after-ages. Large promiſes in him that hath neither power nor will to performe, are figures of cruelty, and better it were for a man at firſt to be denyed, then at laſt deceiued. * The property of a true friend is to performe more then he promiſeth, (of theſe we may find ſome:) but the condition of a diſſembler, is to promiſe more then he meanes to performe, (of theſe we may daily light vpon too many.)

* *Das nunquam, ſemper promittis Galla roganti,*
Si ſemper fallis, iam rogo, Galla nega.

* In the Countrey *Carinenſis* (of *Spaine*) there is a Riuer that ſhewes all the fiſh in it to be like gold, but take them into thy hand, and they appeare in their naturall kind and colour: And what of that? I will apply nothing but that may imply ſomething. For let a man fiſh for preferment (without a golden hooke) here vpon our Engliſh ſhore, and ſome vainglorious gull as thou mayſt take in hand, will gliſter in his promiſes, as in his garments, but bring him to the touch, hee is but droſſe: thou ſhalt find that all is not gold that gliſtereth; no, no, his words are froth, and his heart as hollow as his head is ſhallow: *Though he ſpeaketh fauourably, beleeue him not.*

* Mr. *Perkins* in Mat. 4.

* *Nemo fere credit niſi ei quem fidelem putat. Perditiſſimi eſt igitur hominis fallere eum, qui læſus non eſſet, niſi credidiſſet. Cic. pro Roſ.*

* *In domo Principum nomen tãtum amicitia inane irritumque permanet. Plin. Pan.*

* *Nulla fides pietaſq; viris qui caſtra ſequuntur, Venaleſque manus. Lucan.*

* *Turpe erit in miſeris veteri tibi rebus amico Auxilium nulla parte tuliſſe tuum. Ouid. Pont. 2.*

* *Mart. Epig. lib. 2. Epig. 25.*

* *In Carauenſi Hiſpaniæ agro, fons eſt aurei coloris omnes oſtendens piſces, nil extra illam aquã cæteris differentes. Plin. nat. hiſt. lib. 2. cap. 103.*

Plutarch. * *Plus tibi pollicitis præstandũ non minus, vnde Vna data est homini lingua manusq; duæ. At tu nil præstas, promittis plurima, tanquã Mare duæ linguæ sint tibi, nulla manus. Owen. Epig.*

Antigonus was called *Doso*, becauſe hee vſed to promiſe much, and performe little, (like him that promiſed *centum oues*, and brought but *centum ona*,) I will not call any of your *muskie Courtiers Doso*, though ſome of them doe ſo: * they are *Giants* in their *words*, and *Dwarfes* in their *deeds*: they haue maſculine promiſes, and feminine performances: their tongues are as ſupple as their hammes; they ſooth all in ſpeech, yet ſeldome ſpeake in ſooth; their hearts are many regions from their tongues. *Though they ſpeake fauourably, beleeue them not.*

They haue quite forgot their Grammar rules, that to promiſe and to pay are ioyned together, becauſe that * *Promiſe is a debt that muſt bee paid*; but it may bee they loue to pay no debts. If ſome had knowne it ſooner, I know whoſe debts might haue beene paid the better. *Owe nothing but loue* (ſaith the Apoſtle.) Allow this: but if theſe pay it, it is in cracked coyne, not currant in Gods Exchequer. For, their Loue is diſſimulation, and their Charitie not cold but dead. If Promiſes be debts, theſe *Undertakers* are ſuch bankrupts, (though not of wealth yet of honeſty) * that they will neuer pay, though you giue them time till Doomeſ-day. If thou ſeeſt them, truſt to thy ſelfe, nay rather in God: for, *hee * that truſteth in him ſhall fare neuer the worſe*: but if thou truſt to theſe, it is ten to one thou ſhalt fare neuer the better: and therefore *Though they ſpeake fauourably, beleeue them not.*

Plus tibi pollicitis præstandũ non minus, vnde
Vna data est homini lingua manusq; duæ.
At tu nil præstas, promittis plurima, tanquã
Mare duæ linguæ sint tibi, nulla manus.
Owen. Epig.
* *Omne promissum cadit in debitum.*
* *Prom. Pol. sed denique non Sol.* Rom. 13. 8.
* *Si bene quid facias, facias cito, nam cito factum*
Gratum erit, ingratum gratia tarda facit.
* Ecclus 32. 24.
* *Non temperare manus à pectore & ore, est animi signum valde impotentis, adeoque eius, qui nihil minus sentit quam quod videri vult. Tacit.*
* *Video blandas consalutationes, amicos complexus, hilares compotationes, cateruas, officia humanitatis, ac orẽ indignam, fictas, fucata omnia. Eraſ.*

More is proteſted now then in former times, but leſſe done. It is wittily * obſerued that the old manner of ſaluting was, *to take and ſhake one another by the hand, now we locke armes, and ioyne breaſts, but not hearts.* The old handfull was better then this new armefull. The *Romanes vſually painted Friendſhip with her hand on her heart*, as if ſhee promiſed to ſend no meſſenger out of the gate of her lips, but him that goes on the hearts errand. Now we haue ſtudyed both textures of words, and pretextures of manners to ſhrowd diſhoneſty. * How common a thing is it to ſee one man imbrace another with ſuch friendly complements, as though they were knit in the inſoluble knot of perfect Friendſhip, and yet alas how farre from

from meaning well one to another?

How swift * are some men with golden words to promise, and how slacke to performe?

How easie to haue a friend in words, and how hard to find one in deeds?

For you shall haue some that by a speciall kind of mouth-glew, will cleaue readily to all acquaintance, and at the first dash (after the saluting of the shadow of your shooe-strings) will ingage himselfe to doe you any friendly office that lyes in the vttermost compasse of his power. But take heed how any time thou trustest one that is too generall, for he can neuer be at any time particular. Common courtesie is no courtesie, and * he that is kinde to all, is commonly kind to none. He loues vs best, that does for vs most; but he that speaketh much more then he thinketh, performeth alwayes much lesse then he speaketh: so hee shewes himselfe to bee such as hee would be, hee cares not though hee be not such as he should be. Trust him not any way till thou hast tried him euery way: his affection is a fiction, *Though he speaketh fauourably beleeue him not.*

Thus with as many good wishes to the Patient as to my selfe (wishing him hereafter to take better heed of the Agents flattering praises, and his fustian promises) I kindly take my leaue of him till the next time I meete with him, which will not be long, for I know I shall haue occasion to speake with him againe in handling of the next thing which is to bee spoken of in order, which is the *Malady, Credulity.*

The world is but a wilde *Forest of fooles*, and the *Credulous man* is one of them, and the *Flatterer* is his shadow. They say that he that will passe quietly through a Common wealth, must auoid the Foole, and take heed of the Knaue; but there is a great deale of more danger in the Knaue then in the Fool, for * *Credultie* is rather a fault then an offence, for it hurteth no man but it selfe: But in this deceit is both the offence in promising the Credulous more then he meanes to performe, (for so he doth what he should not:) and the fault in failing of what he promised (for so hee doth not what hee should.)

The

*Cras do non hodiè, sic nego quotidiè.

* *Amicus omnium, amicus nullorum. Cic. de Am.*

* *Credulitas error magis est quam culpa, & quidem in optimi cuiusq; mentem irrepit facillimè Cic. ep. 10.*

The maſter-peece of this Art is, to draw on the Credulous by performance of ſmall things, that he may the more finely fetch him ouer in the greater (as *Fabius* * *Maximus* told *Scipio* preparing for *Affrica* concerning *Cyphax*: *Fraus fidem in parvis ſibi perſtruit, vt cum operæ pretium ſit, cum magna mercede fallat*) The onely remedy againſt ſuch Crafts-maſters is this, not * to truſt, for he that truſteth not can hardly be deceiued, and therefore, *Though he ſpeaketh fauourably, beleeue him not.*

*Liu. anal. lib. 23 μάρτυρον ἀπεῖπεν

* *Pauca credendum, nec ni ſis quorum longo vſu cognita tibi fides. Cic. ad Frat*

Let thus much (or rather this little) ſuffice to haue ſpoken of the *Malady*: and for this Breuity I will make thee ſome amends in applying of the *Remedy*. *Beleeue him not. Though he ſpeaketh fauourably, beleeue him not.*

It ſeemes *Vertue* had once the Empire of the world, for antiquitie ſhewes many coynes of her ſtampe; and euen this age ſo teares her power as euery one wil weare her liuery, though few doe her ſeruice. *Seemings* are now ſought, *Beings* thought ſuperfluous. The labour of moſt men now a dayes, is not to obtaine *Truths* but *Opinions* warrant. It is a thing therefore very difficult to finde out the humours of men, becauſe ſo many diſſemble their diſpoſitions. This * buſineſſe requires a crafty and experienced wit, for deceit is neuer ſo ſoone diſcouered as by the deceitfull: whereas *Credulitie* and too candide a conſtruction of anothers outward ſhew is a * meere ſickneſſe in the iudgement, and weakneſſe in the vnderſtanding, and the onely diſaduantage to an honeſt heart. For as the *Orator* ſaith, *Vt quiſque eſt vir optimus, ita difficillime eſſe alios improbos ſuſpicatur*, becauſe he wils no man ill, therefore he *thinkes that he hath no mans ill will: But the handmaide of Wiſedome is Slow-beleefe. For there be ſome that ſeeme the very images of ſanctitie, lowly, courteous, modeſt, humble, their eyes fixt on their graues, their hayre ſhorter then their eye-browes, as though they were myrrors of Religion and Piety, and yet haue nothing within but artificiall knauery, fraud, deceit, and hypocriſie. The * beſt diſcouerer of mens minds are their actions, the beſt directer of action is counſell, and the beſt tryall of counſell is experience. For morall Honeſty (like Chriſtian Piety) conſiſts not in verball

* *Annoſa vulpes non capitur laqueo.*

* *Seni dare verba difficile. Ter. Fallitur ex facili qui caret arte doli. Ouid.*

* *Innocens hominum genus, eſt maximè obnoxium violantiæ.*

Errat qui iſtorum, qui occurrunt, vultibus credit.

* *In verbis ne nimium mihi pruri, ad facta abi. Lip. pol. lib. 1.*

pro-

profession and protestation, but in actuall practice void of all corruption, and spotlesse.

First therefore, hee that will not be deceiued by those that make Religion the cloake of their ambition, * must not listen after their words, but looke into their actions, lest his eares that tickle with some pleasing report, doe afterwards tingle with the smart of the blow. For, as *Alexander* said to *Antipater, that outwardly hee did weare a white garment, but it was lined with purple:* So, the * holiest men in shew, proue often the hollowest men in heart; for there are some, that with an externall shew of chirping piety will maske their damnable dealing. But take heed of them. These * Harpies haue virgins faces, but Vulturs tallons: *Though they speake fauorably, beleeue them not.*

I can neyther giue nor receiue better Caution then S. *Ambrose* his counsell and admonition; **Neque adulantes nos, nec adulandos cuiquam exhibere: alterum enim callidi animi est, vanitatis alterum.* Let vs neyther flatter, nor suffer our selues to be flattered: for the one is signe of craft, the other of folly.

And seeing Flatterers are so smooth and false a kinde of people to deceiue and intrap vs, * let vs bee very carefull againe in the choyce of our company, our friends, and our counsellors: and let vs * choose such as are *timentes Deum, & veritatem amantes,* fearers of God, and louers of the truth: such as doe desire to please their friends, that they may be thereby profited and not hurt: such as (with the Apostle) had **rather please God then men.* And seeing it is hard to find such an one, let vs follow the counsell of the Wiseman, *Amicis tibi sint multi, Consiliarius autem vnus:* * Though our friends bee many, yet let our councellors be few. *Bee at peace with many, neuerthelesse haue but one councellor of a thousand, Eccles 6.6.*

A man may * keepe a corner of his minde from his friend, and it be but to witnesse to himselfe, that it is not vpon facility, but vpon true vse of friendship that hee imparteth himselfe.

It is not fitting that things determined should be communicated but to those without whom they cannot be effected.

1

* *De fide cuiusq; magis oculis quàm auribus credendum. Rufin.*

* *Nef is quale tegat splendida vita malum.*

* *Foris vultu applaudunt virgines, intus Scorpionis peregunt oculio. Alan. de Complanct. nat.*

* *Ambrose.*

2

* *Nam multi more atq; exemplo isto viuunt, quos tum censeas esse amicos, reperiuntur falsi falsimoniis, lingua factiosi, inertes opera, subdola Fida. Plaut.*

* *Deligas quem diligas.*

* Gal. 1. 10.

* *Auxilio multi, consilio mihi erunt pauci. Sen.*

* *Metellum aliquid milicie interrogatum, si (inquit) cuiquam accommodatum sit, non ignorare debere meum. Plut. de Cons.*

The tongue of a foole carues a peece of his heart to euery man that sits next him: but prying policy sayes, * It is farre safer to know what a man speakes, then to speake what hee knowes. There is no better Philosophy then for a man to learne silence. And as it is good to forbeare to talke of things needlesse to be spoken; so it is much better to conceale things dangerous to be told: for hee that reueales a secret, maketh himselfe a prisoner, and how canst thou trust a man with that thou canst not keepe thy selfe? But, *open not thy heart to euery man, lest he requite thee with a shrewd turne, Eccles.* 8. 19.* Yet there are some that are neuer well but when they are vnpacking their bosomes with words, & whispering their thoughts in the eares of their reputed friends: and at length, through the perfidiousnesse of some false brother, they are brought eyther to dye shamefull deaths, or liue the like liues. O doe not God so great dishonor, as to demi-deifie a flatterer, in making him priuy to thy heart and thoughts. For, *There* * *is a friend* (saith the sonne of *Syrach*) *who being turned to enmity & strife, will discouer thy reproach.* * *Proue him therefore first, and be not hasty to credit him, Eccles.* 6. 7. And, *Though he speaketh honourably, beleeue him not.*

* *Nothing doth counternaile a faithfull friend* (saith the Wiseman) * *and his excellency is vnualuable.* And therefore a young Souldier hauing wonne the Race, *Cyrus* asked him *if he would change his horse for a kingdome. No surely my Liege* (quoth he:) *yet would I willingly forgoe him to gaine a true friend, could I tell where to finde him.* * For indeed (as the Sonne of *Syrach* saith) *He that hath found such a one hath found a treasure, Eccles.* 6. 14.

And ancient *Menander* accounted him happy, that had but met the shadow of a true friend. I meane * such a friend whose bosome is a closet, where one may safely lay vp his complaints, his doubts, his cares, and secrets, and looke how hee leaues them, a man may be sure to finde them. No, no, * Friendship was wont to extend *vsque ad aras*, but now it extends *vsque ad crumenas*, euery * man almost measuring euery thing by the rule of his owne profit. But (although thou oughtest to giue greatest credit in cases of greatest waight to th:

* *Eximia est virtus præstare silentia rebus:*
Et contrà, grauis est culpa tacenda loqui.
Ouid.

* *Vt vitrum quia pellucidum est, nihil celat, ita quidam nihil tegere, nihil dissimulare norunt: quicquid in animo est, id protinus omnibus palam est. Stob. de Prud.*

* *Eccles.* 6. 9.

* *In minimis rebus qui deficit, ille putatur*
In magnis nullam velle tenere fidem.

* Ecclus 6. 15.

* *Amicus magis necessarius quam aqua & ignis. Sen.*

* *Fœlix amicus cui vel vnus contigit.*

* *Cui tuam rem cum credideris, sine omni cura dormias.*

* *Vbi amici, ibi opes: & vbi opes, ibi amici.*

* *Turpe quidem dictu, sed si modo vera fatemur,*
Vulgus amicitias vtilitate probat. Ouid. Pont. 2

the counſell of thoſe whoſe wiſedome and experience haue formerly approued their ſeruice, yet) * ſuch as aduiſe, eyther to ſooth thy humour, or for their owne particular aduantage, may well be heard, but ought not to be truſted. And therefore, *Though theſe ſpeake fauourably, beleeue them not.*

* Συμβέλευε μὲν ἐν τοῖς ἄλλοις τοῖς φίλοις, οὐ μὴν ἐν τοῖς ἀναγκαιοτάτοις. (Conſule quidem in quibuſuis familiaribus, ſed quæ optima, Laert. in Solon.

Plaine-dealing is dead, and what wee moſt lament, dyed without iſſue. * The name of an honeſt man is grown odious, and the reputation to be ſuch is a clog to a mans riſing. For, albeit mens eyes be dazled with the ſplendor of vertue, and cannot chooſe but admire her beauty; yet haue they no power to follow her. Many are content to wooe her, but few to wed her: and * many will be ready to praiſe her, that will let her ſtarue for cold, before they wil take her in and warme her by their fire.

* Improbitas tanti, probitas tam denique pluris æſtimatur, vt probrum pene ſit eſſe probum. Ouid. in Epig.

* Virtus laudatur & alget

In times paſt, he that learnt the ſeauen * Liberall Arts, as *Grammar*, the key of knowledge; *Logicke*, the rule or reaſon; *Rhetoricke*, the mother of Eloquence; *Muſicke*, the ſweet recreation of wearyed mindes; *Aſtronomy*, the ſecret knowledge of Nature, and courſe of the heauens; *Arithmeticke*, the Art of Numbring; and *Geometry*, to worke by rule, compaſſe, waight, and meaſure: he had obtained and gotten euen a world of wealth and treaſure. But in theſe wretched dayes, hee that knowes not the eight liberall Science, called * *Ars adulandi*, knowes not how to liue.

* Grammaloquitur, Dia. vera docet, Rhet. verba colorat. Mu canit, Ar. numerat, Geo. ponderat, Aſcolit aſtra.

While *Homer* was liuing, hee was little regarded, but being dead, *Alexander the Great* made great report of him. And ſo it fareth here, wiſe men are not wanted till they be lodged in their graues: but in the meane time * the deteſtable crew of fooles, flatterers, and paraſites, receiues the largeſt gifts at blinde Fortunes hands: for now a dayes whileſt wiſe men beat the buſh, fooles catch the birds: and while valiant men cracke the nuts, cowards eate the kernels.

* —viuere neſcit, Vt bene vulgus ait, qui neſcit diſſimulare. Paling.

* Res humanas ordine nullo fortuna regit, ſpargitq; manu munera cæca, &c. Sen.

This foole-catching trade, (the Art of Flattery) may bee called indeed *Scientia liberaliſſima*, not that it containeth any liberality of vertue, or honeſt knowledge; but becauſe benefits are ſo liberally contributed vnto it (as daily experience ſheweth) for as one ſaid, that now a dayes one cluſter

Iuris-prudentes prudentes iure vocantur. Tam benè cum studeant prudeantque sibi. Ouen epig.

of Law is worth a whole * vintage of *Diuinity*; so may I say, (as I daily see) that some of *Will Sommers Kindred* can get more in one yeare with fooling, then some honest painefull Student can get all his life time with plaine dealing. O how I suffer when I see so many men fall from vertue, and addict themselues to this filthy trade of flattery, whereby both Noblemen, Gentlemen, and good natur'd men are abused; and fooles, flatterers, dissemblers and iesters nousled in impudency, and nourished by pettie theeuery, like the waspe that liueth vpon the labour of the painfull Bee.

For you shal haue a *stigmaticall Thraso, Fex populi*, the scum and dregs of the people, that hath neither wit nor honesty, no nor any commendable quality, as meanes to insinuate into fauour, but garrulous pratling vnworthy chast eares, yet shall hee want no countenance (no nor maintenance) if so be he can but this Art of Flattery, to feed the flame of wickednesse with the fuell of sinfull foppery.

Though a man were an *Ocean of learning*, as *Plutarch* is called; or if a man were so full as *Plinie*, whose workes are *instar mille voluminum*: if a man were a *treasurehouse of letters*, as *Picus Mirandula* writes of *Hermolaus Barbarus*; as *Erasmus* of Bishop *Tonstal*, *a world of learning*; *mundus eruditionis*, abounding with skill in all arts, *Theoricall* and *Practicall*, reall and rationall, actiue, and factiue; yet let him * study and practise this eighth liberall Science, and hee shall finde it more liberall vnto him then all the rest; for the professors hereof are growne so familiar with the superior sort, that they bring to passe euen what they list.

Tom. 9 fol. 338. Epist. 84.

** Cura quid expediat prior est, quam quid sit honestum.*

The flatterer was neuer yet asham'd to shew his face, yet in former ages, palpably to flatter was accounted but the profession of a knaue: but now, vaine-glory doth so sway amongst vs, that hee that wants a knaue to flatter him, can play the foole and flatter himselfe. It is not worthy (now adaies) to be called a feast, where there is not a Iester and a Parasite to cheare vp the guests, the one to rayle and slander, the other to smooth and flatter: for as the body must be ballanced with exceſſe, so the minde must be recreated with

slauish

ſlauiſh delights. There you ſhall haue one auow a villanie, an other will ſweare to it, a third will defend it, and all the reſt will laugh at it; and he that can flatter it and foole it the fineſt ſhall bee the moſt applauded, and the beſt rewarded. Thus ſhall vice bee animated and borne out, bee it neuer ſo bruitiſh and vnciuill, and be hug'd in the boſome of charity, * when a man honeſt, if poore, ſhall bee ſcarce knowne of his neighbours, muchleſſe haue any meaſurable allowance, *for vice rides on horſe-backe when vertue goes on foot.

* Hence it is ſo many dangers ariſe when the meed of vertue is ingratitude, and ſo many good wits iniured in the iuſtice of their merit, guld by Sycophants and Flatterers, are not onely hereby diſtracted in their ſtudies, and diſmaid to proceed; but which is worſt, ſo great diſcontentment bred, that they often proue diſloyall, reuolt from obedience, and either fall into diſhoneſt ſhifts at home, or bad atchieuements abroad, thruſting their weapons into the bowells of their mothers, either by open practices, or ſecret conſpiracies.

I ſhould but iade your patience to recite the ſeuerall practices of this flattering flocke, for there belongs vnto their art, glozing, cogging, doubling, diſſimulation, ieaſting and raylng, with more trickes then euer Baboone or Monkey ſhewed for money. Theſe are they that can ſpin themſelues ſilken ſuites (*ex aſſentando*) on the voluble wheele of their pleaſing tongues. Theſe are they that with their deteſtable practice of flattery, withdraw men from the ſtudie of vertue; theſe are they that lye at receit for the fruits of other mens deſerts; theſe are they that make ſome to fall vpon *Scylla*, ſome vpon *Caribdis*, whoſe Syrens ſongs yeeld ſuch dainty and delicate tunes to the eares of ambitious & vaineglorious people, that while they ſeeme to ſwim in the flood of fortune, they ſinke in the ſtinking puddle of follie. O that we could thinke that when theſe beaſts skip and play aboue their wont, that there is ſome tempeſt a comming. * Follow thou the example of *Vliſſes* for the auoyding of theſe their * ſweet venemous inchantments, ſtoppe thine eares againſt their

* *Stulti fortunati miſeros contemnunt.*

* *Phaleris ornantur aſelli dephalerantur equi.*

* *At melius eſt pro veritate pati ſupplicium, quam pro adulatione beneficium. Aug. ad Coſulanum. 11 q. 1.*

* *Adulatio mel venenatum, & venenum mellitum.*

* *Nos ad patriæ miſſilinantes, mortiferos Syrenum cantus ſurda aure tranſire debemus. Hieron in Epiſt.*

their magicall incantations, if thou muſt needs heare them, yet doe not truſt them, for they will draw thee vpon the rocke of danger, from that Rocke which is thy Sauiour: *Though they ſpeake fauourably, beleeue them not.*

As *Diogenes* ſaid, that, *Of all wilde beaſts a ſlanderer; of all tame beaſts a flatterer was the worſt*: So may I ſay, that although all Flatterers be odious & dangerous, yet the *Creeper is the worſt. The firſt and moſt pernicious that euer was, was a Creeper, and beguiled the woman, who thought that ſuch a crawler could not haue ſuch craft, as afterwards ſhee found hee had: but though hee humbleth himſelfe and goe *crouching*, *yet take good heed and beware of him* (ſaith the Son of *Sirach*, *) for though his ward be low, yet he aimes high, and hits thoſe ſooneſt who lie higheſt. *Though hee ſpeake fauourably, beleeue him not.*

* The beauty of Truth is in her nakednesſe, and therefore ſhee ſeeks no corners to hide it: but Falſhood is vgly, if ſtripped bare; and therfore (*like ill complections) ſhe borroweth colours to couer her deformity: and therefore *Diogenes* calls it *Lethale muſſum*, poiſon in a cup of gold; a beautifull whore, faire without and foule within; a monſter vgly to behold, if it might be ſeene, and very dangerous to truſt, if it might bee knowne: and therefore (ſaith the wiſe man) *Separate thy ſelfe from thine enemies, and take heed of thy friends.* For this world is a Theater, wherein nothing is repreſented vnto vs but in a perſonate faſhion: * Looke into *Epeus* horſe, and * whatſoeuer the outſide promiſe, you ſhall finde in the bowels of it the deſtruction of Troy.

Suſpition is a vertue, where a man holds his enemy in his boſome: and thou hadſt better ſuſpect too ſoone, then miſlike too late; for behold hee faſhioneth himſelfe to nothing more, then how to become ſpeculatiue into thee, to the end to know how to worke thee, or winde thee, or gouerne thee, or deceiue thee. He is the very *Gangreene, and *Canker worme* of humane ſocietie: for like a falſe Apple he is rotten at the heart, *take heed of him, and *Though he ſpeaketh fauourably, beleeue him not.*

His

*Fallere te nullus vult, quitibi dura minatur: Sed potius caueas, turbidus ille monet. Fallimur à placidis verbis vultuque ſereno: Cum ſapido capimus ſæpe venena cibo. Mancinus, Eccles. 12.2.

*Tranquillus etiam infragus horret aquas. Ouid.

*Nuda eſt veritas, nec quærit angulos. Adag.

* Non æque nocet hic qui ſeſe odiſſe fatetur, Atque hic qui pectus fingit amicum. Occulta ſub dolus arte nocet. Eccles. 6 13.

* Vterumque armato milite complent. Virg. Æniad.

* Sæpe ſub agnina latet birtus pelle Lycaon; Subque Catone pio, perfidus ille Nero.

* Fides eſt fundamentum humanæ ſocietatis. Cic.

* Abundans cautela non nocet.

His diebus non peractis,
Nulla fides eſt in pactis.
Videto.

Mel in ore, verba lactis,
Fel in corde, fraus in factis.
Caueto.

FINIS.